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## Leadership as interaction dialogue.

Harold Lorenzo Hunt  
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LEADERSHIP AS INTERACTION DIALOGUE

A Dissertation Presented

By

HAROLD LORENZO HUNT

Submitted to the Graduate School of the  
University of Massachusetts in partial fulfillment  
of the requirements for the degree of

DOCTOR OF EDUCATION

May 1977

Education

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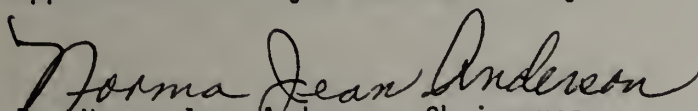
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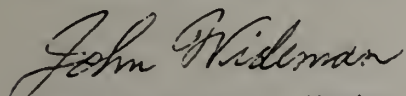
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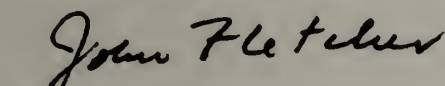
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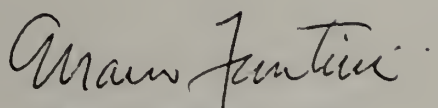
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## ABSTRACT

## Leadership As Interaction Dialogue

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This study identifies and analyzes leadership in general and dialogical leadership in particular, with the intention of presenting leadership as interaction dialogue as a humanistic approach to leadership. The author argues that the majority of leadership styles in education have been, and still are, hierarchal, dogmatic and declarative. The researcher projects that in the midst of leadership styles that tend to oppress and repress teachers and students alike, there is a need for dialogue that is interactive and humane.

First, the historical perspective of dialogics and antidialogics is investigated to show the contrast between authoritarian and democratic forms of leadership. Secondly, aspects of the human character structure that impede and/or facilitate dialogue are presented to explain why a history of miscalculation has permeated conflict between educators and students, i.e., Wilhelm Reich. Thirdly, some major leadership styles are investigated (Platonic, Management and Liberation) to contrast the goals and intentionalities of these styles which are domination, manipulation and release, versus interaction, affirmation and mutual participation with the goals of leadership as interaction dialogue. Finally, the author presents leadership as interaction



dialogue; the untested feasibility as an educational praxis, i.e., Paulo Freire.

The uniqueness of this study is that it opens doors for investigative and creative research which, if taken seriously, can lead to new ways of being and acting in educational settings and in society as a whole.



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## CHAPTER I

### INTRODUCTION

Listen to all the conversation of our world, those between nations as well as those between couples. They are for the most part dialogues of the deaf. Each one speaks primarily in order to set forth his own ideas, in order to justify himself, in order to enhance himself and to accuse others. Exceedingly few exchanges of viewpoints manifest a real desire to understand the other person.<sup>1</sup>

#### Statement of the Problem

Leadership in general, and educational leadership in particular, have been dogmatic, sectarian and authoritarian for the most part. There has been a chain of command from the society which created education to control others, down to the educators and educational institutions. The purpose of this controlled education is to indoctrinate children and adults into the value system and service of that society. Educational leaders do not like the word 'indoctrination' but "the first goal and primary function of the U.S. Public School is not to educate good people, but good citizens."<sup>2</sup> Indoctrination is oppressive and is always destructive of the human spirit.

Educators are not the culprits (alone). They are the valiant slaves of our society, condemned to perpetuate the very system that victimizes them.

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<sup>1</sup>Paul Tournier, To Understand Each Other, John Knox Press, Richmond, Virginia, 1967, p. 9.

<sup>2</sup>Jonathan Kozel, The Night is Dark and I am Far From Home, Houghton Mifflin Company, Boston, 1975, p. 1.

They are sometimes bewildered, sometimes angry, often tired because--at a time of harrowing cultural upheaval, with practically an entire continental civilization's children in school--the mutual deception between them and their masters is wearing thin.<sup>3</sup>

With educational leaders on the defensive and society unwilling to accept responsibility for the educational enterprise, society seeks easy answers, and someone to blame for the leadership impasse. Because none of the parties responsible for education is willing to take the initiative for change, we have a panic situation. The author seeks to open the possibility of dialogue to address this leadership vacuum. This thesis seeks to ask critical questions, perceive contradiction in leadership styles and the present leadership as interaction dialogue, as a vehicle for creative dialogue in education.

There is no such thing as a neutral education process. Education either functions as an instrument which is used to facilitate the integration of the younger generation into the logic of the present system and bring about conformity to it, or it becomes "the practice of freedom," the means by which men and women deal critically and creatively with reality and discover how to participate in the transformation of their world.<sup>4</sup>

The author asserts that dialogue can help in the above praxis, not by seeking to place blame, but by opening all subjects to the possibility of solving educational and other social problems mediated by the process

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<sup>3</sup>George B. Leonard, Education and Ecstasy, Delacorte Press, New York, 1968, p. 8.

<sup>4</sup>Paulo Freire, Pedagogy of the Oppressed, Herder and Herder, New York, 1972, p. 15.



of mutual responsibility. Therefore, this study assumes that all persons, professional and lay, must join together in the praxis, thereby affirming the humanity in all.

### Purpose of the Study

The purpose of this study is to discern the possible use of interaction dialogue as an alternative educational leadership style.

Educational leadership and leadership in general have for the most part created dependency. This dependency is the result of dogmatic, authoritarian and hierarchical pedagogy.

Why has educational leadership created such profound dependency? Why do people accept authority uncritically? How can leaders exploit and manipulate people without causing rebellion?

This study seeks to delineate and understand some of the historical, social, and psychological principles for this dependency created by society's traditional educational leadership. Finding clues to this dependency may help society move toward a more liberating educational leadership style.

Leadership as interaction dialogue is proposed as an alternative mode of leadership that may provide new insights for mutual liberation. As Paulo Freire implies, dialogical leadership is the "untested feasibility."

### Delimitation

From the outset the author is cognizant of the limitations inherent in leadership as interaction dialogue. The writer will demonstrate

that interaction between persons is a very slow process, since people must build trust, expose themselves and share their fears if they are to interact with honesty.

Dialogue is also very difficult; just as difficult as interaction because dialogue assumes a sharing posture. Sectarian dogmatic positions are out of order. Persons must be willing to confront each other with an open critical consciousness without the security of neat conclusions.

If leadership as interaction dialogue is slow, exposing and critical, why embark upon such a study? Modern man's forte is efficiency: efficient communications, efficient industry, and efficient human relations. The writer's response to the above concern for efficiency is that efficiency is often destructive to that which is human. Leadership as interaction dialogue is worth pursuing because its goals emphasize human affirmation, freedom, justice and the open society.

The researcher hopes to clarify the relevancy and goals of leadership as interaction dialogue in conceptual terms; consider leadership in a larger historical context; examine psychological dynamics involved in various leadership/followership systems; explore possible applications of these principles to educational and social systems; and finally, consider questions and consequences raised by this study and give possible directions for further research to be done in this area.

Leadership as interaction dialogue is more than an academic exercise. It is a lifestyle. The writer uses the term "lifestyle"

rather than "process" because dialogical educational leadership is a helpful tool for mutual growth. However, people who have sought to live in this style have come to understand that dialogical educational leadership cannot be packaged and popularized and then presented as Transactional Analysis/Transcendental Meditation/Gestalt, etc., as is the current motif. The writer does not wish to start some new school of thinking; rather, a method is sought to understand and not to prove; to understand, not to conclude; to present an open-ended study. The author believes mutual humanity and liberation are at stake.

I consider it an error in scientific documentation that, most of the time, merely the polished and flawless results of natural research are displayed, as in an art show. An exhibit of the finished product alone has many drawbacks and dangers for both its creator and its user.<sup>5</sup>

These words of Wilhelm Reich are true not only in the natural sciences; they are even more to the point as society deals with dialogical educational leadership because people are born and bred on authority and declarative pedagogy and do not easily admit errors and shortcomings.

#### What is Meant by Conceptualization

Traditional research projects have a body of knowledge from which to seek their point of departure--namely--experiments and observations of the practitioners in that field of knowledge. Educational leaders and leaders in general have not been self-conscious in the roles that

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<sup>5</sup>Wilhelm Reich, Ether, God and Devil - Cosmic Superimposition. New York: Farrar, Straus and Giroux, 1973, p. 3.



they have played. Often leaders have been forced into their roles by crisis and historical circumstances. Therefore, most of what people understand about leadership has been from hindsight. Often society has not fully comprehended the impact of leaders until new ideas and events cast understanding which gives clues for a valid evaluation of that leadership.

Leadership is not the most objective phenomenon. It can be said in general terms that most leadership implies authority, assumed or given. It also implies that people want to be led somewhere, but because leadership is so psychological and symbolic, the goals of leadership are often vague and unscientific in nature. Leadership may not lead any place or anywhere.

Leadership as interaction dialogue is conceptually presented not because it can give clear and concise answers for leadership. Rather, leadership as interaction dialogue is proposed as a challenge to those who would seek a more human, liberating form of leadership. Basically, the author is looking at a particular way in which people communicate with other human beings, how people participate or do not participate in their own destiny.

The writer will try, as far as it is possible, to exercise a critical consciousness (see definition), but will not pose academic neutrality. The application of leadership as interaction dialogue is a way in which educators and others may avoid oppression and exploitation. The wish of the writer is to attempt the creation of an atmosphere where people can grow together toward a freedom that respects

the freedom of others; and where the equality of differences is not just an intellectual idea but a gut level reality. The author wants to avoid presenting leadership as interaction dialogue as the only leadership style. It may not be appropriate, or suited for every situation.

Most of what is being proposed in this study is the result of interaction and dialogue with professors, family, co-workers, enemies and friends who have pushed and helped the researcher with contradictions in the dialogue between people. Yet, the author takes full responsibility for the development of this concept herein presented.

Final formulation of leadership as interaction dialogue will never be complete, but this lack will not be used as an excuse to cease looking for answers. The writer will attempt to be as logical and clear in these deliberations as possible, so that the user of this leadership style will have at least some guideposts as work for a more liberating educational leadership style is sought.

The author recognizes that this study is a pilot project, attempting to develop a conceptualization, and not test it; seeking to expand knowledge and not necessarily prove, in hope of generating new dialogue, and not reaching final conclusions. The style projected--Dialogical Educational Leadership as Interaction Dialogue--hopes that people can find a place for a style of leadership that may not be the most efficient or easily implemented but is human to the core. The assumption is that knowledge and understanding is partial. Therefore, people enter into dialogue with others for correction, understanding

and growth. The goal is never ultimately achieved inasmuch as new understanding and knowledge continue to be introduced, making the dialogue an ever dynamic, creative enterprise.

### Definition of Terms

The writer presents the following definition of terms as a basic conceptual framework for a fuller understanding of leadership as interaction dialogue.

Dialogue. The word "dialogue" is used in the Paulo Freire sense of the word, which is having exchanges of ideas, feelings, words where participants are subjects, where there is an absence of oppression and injustices. The role of dialogue is to help people to be more fully human. It differs from dialectics in that in dialogue the subjects name and rename the world and the renaming may be totally different from the past naming. Hegel, in contrast, presents dialectics, where one argues the thesis, the antithesis, and the synthesis, where the synthesis is working out the contradictions in the thesis and antithesis. There may be some similarity between dialectics and dialogue, but they are not the same. Dialogue is a mutual understanding for the goal of liberation. Dialectics seek to win arguments.

Praxis. Praxis is a critical action and reflection of subjects that becomes internalized as a way of life. Neither action nor reflection is emphasized one over the other. It is an open-ended way of living, a way of being in the world. The praxis is open to the praxis of other subjects.

Critical Consciousness. Paulo Freire's word "conscientizacao" refers to the learning to perceive social, political and economic contradictions and to take action against the oppressive elements of reality. This critical consciousness also looks at oneself and sees personal contradictions. This is the content of praxis.

Intentionality. In dialogue the writer is concerned about the goal for mankind of being more fully human, thus the concern with the intention of the dialogue as well as the words. The purpose of the language is to bring understanding. The issue is "what do you mean," not how you are using the language. The intention of the speaker is what counts. So what is intended transcends past words and symbols. Therefore, words may have to be infused with new meaning or people may have to create new worlds.

Organic. In this study the word "organic" is used in the Wilhelm Reich, Sylvia Ashton-Warner, Paulo Freire, and J. Krishnamurti sense, where organic means being able to be in touch with that which emanates naturally and is not contrived; one's natural biological core as opposed to the mechanistic, machine-like contrivance where man is a machine that breathes.

Character Structure. A full explanation is in Reich's book on Character Analysis but for the purposes of this thesis the character structure is made up of three layers. First, there is the surface layer of personality that is reserved, polite, compassionate, but this surface layer is not in touch with the natural core. The second layer is made up of the consistent control, sadistic, envious impulses which represent



the Freudian unconscious. The third layer which will be called the biologic core where humans are essentially honest, industrious, cooperative, loving and self-motivating rationally hating animals. This is the substance of page xi of The Mass Psychology of Fascism.<sup>6</sup>

Liberation. A mutual process that takes place between human beings who seek to become more fully human. One does not seek to liberate or to be liberated but attempts a mutual process of human endeavor; liberation as opposed to being liberal.

Discipline. In the Krishnamurti sense of the word in The Impossible Question, "Freedom and discipline go together, they are not two separate things. So what does 'discipline' mean? According to the dictionary, the meaning of the word 'discipline' is 'to learn'-- not a mind that forces itself into a certain pattern of action according to an ideology or a belief. A mind that is capable of learning is entirely different from a mind which is capable only of conforming. A mind that is learning, that is observing, seeing actually 'what is' is not interpreting 'what is' according to its own desires, its own conditioning, its own particular pleasure. Discipline does not mean suppression and control, nor is it adjustment to a pattern or an ideology; it means a mind that sees 'what is' and learns from 'what is.'"<sup>7</sup> Sylvia Ashton-Warner affirms this definition in Teacher. It

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<sup>6</sup>Wilhelm Reich, The Mass Psychology of Fascism, Farrar, Straus and Giroux, New York, 1971, p. xi.

<sup>7</sup>J. Krishnamurti, The Impossible Question, Harper and Row, Publishers, New York, Evanston, San Francisco and London, 1972, p. 21.

is in this sense that the word is used in this study.

Charisma. A personal magic of leadership arousing special popular loyalty or enthusiasm for a public figure. In this study charisma is seen as a neutral and yet a dangerous characteristic because it can be used by Adolph Hitler and Mussolini, as well as by Martin Luther King and John F. Kennedy. It does, in either case, lead to false participation of the people. It takes away personal responsibility because under its spell the masses feel that when the leader speaks and acts, they also speak and act, and they therefore, fail in their own lives to live with a critical consciousness.

Dialogical Leadership. Leadership that depends on interaction dialogue, where the leader seeks to be a nonleader, where the average person is approached as a subject that is a responsible participant in the process. Under this definition, the leader is only authentic as long as he maintains the interaction and the dialogue. Therefore, he can never use methods or short cuts that are antidialogical in the name of freedom.

## CHAPTER I I

### REVIEW OF THE LITERATURE

#### Preface

The review of the literature is presented to provide a historical survey to set the groundwork and point of departure into the specific world of dialogical educational leadership. Most of the review is directed toward dialogics and antidialogics. The author feels that other forms of leadership have been adequately explored by others. Under the rubric of Dialogics and Antidialogics the categories are not meant to be absolute. Instead, they serve as general guidelines for understanding. Eric Hoffer, M. Machiavelli, Julian Benda, J. A. T. Robinson, Ernest Becker, and J. B. Danquah aid in the understanding of antidialogics. Sylvia Ashton-Warner, Martin Buber, J. Krishnamurti, and Jonathan Kozol help in any consideration of dialogics. Karl R. Popper is crucial to this study for his critique of Plato's points on the foundation of antidialogics and leads to an anticipation of Paulo Freire's dialogics. Because of their importance, Wilhelm Reich and Paulo Freire will be presented separately. Reich provides the psychological understanding of dependency and Paulo Freire provides the understanding of how dialogics may be implemented as a practical lifestyle.

The treatment of the above authors is not meant to be exhaustive, and hope is maintained of presenting a critical posture toward those with whom the writer generally agrees as well as those writers with whom the writer generally disagrees.



### The Antidialogical Perspectives of Leadership

Eric Hoffer in his book, The True Believer, outlines the personality type that makes for a following in mass social movements. He calls these persons "frustrated." The word 'frustrated' is not used in this book as a clinical term. It denotes here people who, for one reason or another, feel that their lives are spoiled or wasted."<sup>8</sup> The true believer does not have inner purpose or direction. He does not believe that he can be a primary participant. He can only find a sense of worth through a dogma, an organization, or a holy cause. Whether on the right or left, the true believer is a fanatic. He seeks change not to deal with injustice, but because change gives his empty spirit something to do. "To the frustrated, a mass movement offers a substitute either for the whole self or for the elements which make life bearable and which they cannot evoke out of their individual resources."<sup>9</sup> Because the true believer has a dependent mentality his actions are often extreme in the hope of dealing with the prevailing idea that he is a nobody.

Hoffer spells out well that the true believer is long on emotion and short on programs. But Hoffer does not deal with the causes of the true believer's dependency and his need for substitutes. How did the true believer mentality come into existence? For Hoffer, the question is not why; he accepts the reality of the true believer as a given. He directs his attention to how the frustrated true believer is exploited

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<sup>9</sup>Ibid., p. 22.

by the leaders of mass movements. He argues that "the chief passion for the frustrated is to belong."<sup>10</sup> So he suggests that if one is to understand the true believer, he should not look for feasible programs. He should look to charisma, passion, or anything that will stir the emotions. Hoffer suggests that the true believer goes out of his way to avoid objective reality, for if he began to deal with reality he might have to deal with the causes of his emptiness. The researcher suggests that if the true believer could have dealt with his own lack of worth, he might not have become a true believer in the first place.

All true believers are fanatics: "Though they seem at opposite poles, fanatics of all kinds are crowded together at one end."<sup>11</sup> From any perspective, dialogue is an almost impossible task among fanatical persons. This is not only true for individuals, it holds true for groups and nations. Desperate people do not converse, they make accusations.

As Hoffer has pointed out above, the frustrated have an insatiable desire to belong. Their actions contradict their own goals. An example is the economically and socially oppressed. Their contradictions are often amazing because they will imitate the very oppressor that they say they hate. They seem to imitate that which they do not understand. Hoffer puts it this way: "Imitation is often a short cut solution. We copy when we lack the inclination, the ability, or the time to work out

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<sup>10</sup>Ibid., p. 45.

<sup>11</sup>Ibid., p. 81.

an independent solution."<sup>12</sup> Hoffer's true believer is not a subject, he is an object for the exploitation of authoritarian leadership. Yet the leader does not create true believers. The need for the authoritarian leadership was present in the true believer and only recognized by the leader. The true believer creates fascist leadership and not the other way around. Until people understand the character structure (see definitions) of the average mass person, society will continue to create the atmosphere for authoritarian leadership. Hoffer's concern was to understand mass movements. He does not argue the morality of authoritarian leadership; instead he seeks to show some elements of its success: "The quality of ideas seems to play a minor role in mass movement leadership. What counts is the arrogant gesture, the complete disregard of the opinion of others, the single-handed defiance of the world."<sup>13</sup>

The difficulty of having dialogue with a true believer is monumental. But the true believer cannot be dismissed for he is in all people. Therefore, one needs to understand character structure and then create trust, not only in themselves, but in mutual process the true believer must come to trust himself. This will not be easy, but the writer believes with Paulo Freire that the dogmatics of the true believer are not God-given, and through interaction with him and with pain and suffering dialogue may be established.

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<sup>12</sup>Ibid., p. 96.

<sup>13</sup>Ibid., p. 107.

Ernest Becker in his book, The Denial of Death, seeks to give a psychological answer to Hoffer's true believer. The following quotes speak to the true believer's psychological need:

An Animal who gets his feelings of worth symbolically has to minutely compare himself to those around him, to make sure he doesn't come off second-best.<sup>14</sup>

...everything that man does is religious and heroic, and yet in danger of being fictitious and fallible.<sup>15</sup>

Everything painful and sobering in what psychoanalytic genius and religious genius have discovered about man revolves around the terror of admitting what one is doing to earn his self-esteem.<sup>16</sup>

The crisis of modern society is precisely that the youth no longer feel heroic in the plan for action that their culture has set up.<sup>17</sup>

The person is both a self and a body, and from the beginning there is the confusion about where 'he' really 'is' - in the symbolic inner self or in the physical body.<sup>18</sup>

This is why it is so difficult to have sex without guilt: guilt is there because the body casts a shadow on the person's inner freedom, his 'real self' that - through the act of sex - is being forced into a standardized, mechanical, biological role.<sup>19</sup>

The above quotes of Ernest Becker directly or indirectly have their foundation in Greek Platonic thought--the separation of mind and

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<sup>14</sup>Ernest Becker, The Denial of Death. New York: The Free Press, 1973, p. 4.

<sup>15</sup>Ibid., p. 5.

<sup>16</sup>Ibid., p. 6.

<sup>17</sup>Ibid., p. 7.

<sup>18</sup>Ibid., p. 8.

<sup>19</sup>Ibid., p. 9.



body, even the hostility, of mind over matter. This concept is primary to Western thought, for if Americans accept the Greek duality then they are in a constant state of aggression, seeking to overcome the body as some imposed negative limitation. People not only compete within our own person, body and mind, they compete with each other. Becker argues that since in intercourse, "they (the parents) themselves do not transcend the body in their most intimate relations, the child must experience the same anxious confusion."<sup>20</sup> If one negates the body as false, as Becker is prone to do, does he ever understand its function? Western man repeats the Greek tragedy of mind over matter. How can human beings get in touch with that for which they have contempt? What is the function of our bodies? The researcher believes body and mind are interdependent and whole as understood by the Hebrews' idea of Nephesh, which speaks of the wholeness of personality. Becker sees the person as split between the "symbols" (freedom) and the "body" (fate); therefore one is always seeking to overcome one's body. It is only when people do not accept the body as given that they begin seeking metaphysical answers for biological reality. The writer takes issue with Becker's uncritical acceptance of Greek duality and yet must hasten to say that he stands in the accepted tradition of Western society.

J. A. T. Robinson seeks to deal with Greek duality in positive terms, in his book, The Body. He sees the body as the essence of

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<sup>20</sup>Becker, The Denial of Death, The Free Press, 1973, p. 4.

creative power but he maintains the duality. He acknowledges that the body and the flesh have much in common, but they are not the same. Robinson is greatly influenced by St. Paul, who himself bought into Greek dualistic philosophy. Robinson manages to salvage the Hebraic concept of the body as participation. The participation of the body provides ground for dialogue. So sexuality is a middle term between sex and love. He argues that sex is biological and love is spiritual. Even though Robinson does not negate the body altogether he holds the Greek duality intact. The profound difference between Becker and Robinson is Robinson's awareness of sexuality as for him the seat of power. Becker seeks to escape the body, yet they both seek to overcome the body in some spiritual, metaphysical way. Robinson argues that perfect sex is impossible because sex is by nature to divide. Yet bodily love is affirmed because it expresses the spirit; perfect love for Robinson overcomes sex and the body.

If one accepts the Greek duality of mind over body can humankind ever exist with any hope for dialogue? The tentative answer is that duality cannot bring wholeness because duality is inherently hierarchical and oppressive. Mind over body, spirit over the secular, etc., which makes for constant conflict and aggression. In classic Platonic terms what we see in the material world is only a shadow of the pure idea in the mind. This concept makes all creatures, including humans, inferior to pure ideas. All of nature must strive to overcome their material base. In Greek thinking even the Gods become Gods through accomplishment. The gods began first as men, who, through accomplish-

ment, became heroes, and then gods. "The significant thing about these Greek gods is that they attained fame as divinities not because they were particularly moral or good but because they were strong."<sup>21</sup> Thus one can see that Greek gods were competitive and ruthless. To win is everything, to be dogmatic is to be right. "Individualistic achievement, to the Hellenistic spirit, is a very important prerequisite to induction as a hero. The very idea of a hero implies that there should be achievement in addition to birth."<sup>22</sup>

If one adopts Greek hierarchical dualism, then exploitation of nature and other human beings is a logical sequence of such thinking. How can one have interaction and dialogue when one must compete with others and become heroes at the expense of each other?

The word "hero" implies a superior position, spectacular acts, someone who is unreal. There is much about a hero that is mythological. The true believer can find meaning in the hero since he feels so bad about himself. Heroes are easily shared even from one culture to another; e.g., Superman from America, Ultraman from Japan, and the Lone Ranger are shared by Germans on TV, with Tonto speaking fluent German.

J. B. Donquah makes a sharp critique of St. Paul's interpretation of Jesus Christ. Donquah argues that Paul was more Hellenistic than

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<sup>21</sup>J. B. Danquah, Ancestors, Heroes and God. Kidi: Gold Coast, George Boakie Publishing Company, 1938, p. 28.

<sup>22</sup>Ibid., p. 40.



Jewish and projected Jesus Christ as a hero. He was found to be a hero by his death and resurrection which gave him a status as "god." Christ's birth and his life would have no meaning for the Western man, Donquah argues, without the spectacular feats of death and resurrection. Donquah points out that many African tribes found it easy to identify with Jesus Christ as Son of God and Brother, and with God as a loving father. The God of Jesus Christ was consistent with the tribal communal ancestor worship, where community is where one gains one's affirmation and humanity. "In a communal state, right does not belong to the strong."<sup>23</sup>

Donquah was able to see the deficiencies of the competitive dualistic world of the Greeks. But he falls into a new kind of dualism of blood and race as seen in the collective hero which is the tribe. So instead of having the good being the act of competitive accomplishment, Donquah makes the good "my group or my tribe."

It is the concept of this study to show that hero worship, be it individualistic Hellenism or collective tribalism, creates false participation. Heroes can either be blamed or they can be worshipped, and the individual can escape personal responsibility. Dependency on hero or authority does not lead to interaction and dialogue but it can bring a false sense of security. Human beings tend to seek safety, and if an idea, a person or a religion offers to meet this need for safety, it will get a following.

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<sup>23</sup>Ibid., p. 44.

Becker had a difficult time affirming life. He went to great lengths to argue that life can be tolerated only if one has a sense of the heroic. He based much of his theory on Otto Rank's idea of death instinct. Becker moves beyond Freud's sexual theory of neurosis and affirms the death instinct, which to this day has no clinical support. Freud himself affirmed the death instinct very late in his work. He could avoid the social and political implications of his sexual theory by proffering the death instinct which was more acceptable in a sex-negating society.

Becker's denial of death in the body is so complete, his duality so profound, that he can conclude that man is a theological being and not a geological entity. Becker says of himself, "I am thus arguing for a merger of psychology and mythico-religious perspective."<sup>24</sup>

If the body is given and you reject that given reality by seeking transcendence in a hero or a god, then you deny the intrinsic wholeness of human personhood. If the body is bad and sex is bad and other human beings have bodies and sex, then conflict can be the only conclusion. With the above how can you have interaction dialogue?

When one thinks of antidialogics, Julien Benda would fall into the mentality of elitists who would foster critical thinking for the "Clercs," the intellectuals, and scorn the average man's ability to enter into critical consciousness. Benda further has contempt for the "Praxis;" for him "reflection" is a pure action and should never be

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<sup>24</sup>Ibid., p. xi.

made to have intercourse with the practical activities of human beings.

Benda has no expectations of the intellectual except that he be a pure thinker without regard for social, political, and economic accountability. For him the interaction would diminish the intellectual's ability to maintain his universal critical stance.

In Benda's view, the average citizen must trust the intellectual and the state and have no praxis of his own. It is only the intellectual, because of his own involvement and superior position, who has the capacity to point out the contradictions in the society.

With the intention for critical consciousness of the intellectual of Benda, the writer has no quarrel. He seeks justice, truth, and non-sectarian positions as regards to governments. He is against power politics. The author takes umbrage with Benda because he wants to keep the layman in his place; he wants to foster dependency. Self determination of persons is not to be taken as a practical enterprise. Benda states his position well: "Modern egalitarians, by failing to understand that there can be equality except in the abstract and that inequality is the essence of the concrete, have merely displayed the extraordinary vulgarity of their minds as well as their amazing political clumsiness."<sup>25</sup>

Here is a clear expression of the condescension of Greek duality--mind, intellect, over matter; the abstract over the practical; the professional over the layman--which leads to non-involvement, false

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<sup>25</sup>Julien Benda, The Betrayal of the Intellectuals, Boston: The Beacon Press, 1955, p. 62.

participation for the average citizen. Can you have interaction and dialogue with those who would eliminate you from your own responsibility for critical thought and action? The goal of an egalitarian society is notwithstanding its problems. It is always slow and difficult. But the goal for human freedom cannot be abandoned just because it is a difficult human endeavor!.

Machiavelli was not an idealist, but he was not as evil as many would make him. Machiavelli was a vulgar advocate of winning at any cost, which was the modus operandi of the ruling classes of his day. He was for public relations backed by force that brings control of political matters. In modern terms, Machiavelli says, "I didn't make the rules but I will learn to play the game more effectively than any one anyplace."

Machiavelli assumed power was right--win by whatever means possible: "The wish to acquire more is admittedly a very natural and common thing; and when men succeed in this they are always praised rather than condemned."<sup>26</sup> For Machiavelli exploitation and deception was the order of the day. Justice, equality are myths of those who have no power.

Machiavelli was an extreme elitist and authoritarian. He had a total lack of respect for the common people--they had their place and should stay in it. The leader must maintain control. The methodology is unimportant if the goals are achieved: "The common people are always

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<sup>26</sup>Niccolo Machiavelli. The Prince, Hardmondsworth, England: Penguin Books, 1972, p. 42.



impressed by appearance and results."<sup>27</sup>

More could be said about the manipulative leadership style proposed by Machiavelli. Suffice it to say, he has no place for interaction and dialogue, and would consider it folly to attempt them. The evidence of the present political reality would support his contention; yet leadership as interaction dialogue is still projected as an alternative way of leadership.

The analysis above presented some classic cases of antidialogical understanding of leadership. They represent the cultural milieu of their times and the historical conditioning of Greek hierarchical dualistic thinking. Authority and injustice are assumed as a fate of human kind. People are dependent upon their leaders, who are presumed to be more intelligent, noble and heroic.

### Toward Dialogical Perspectives of Leadership

The following thinkers are presented because they seek a more open approach to the human predicament and seek to share the responsibility for the struggle in human freedom. A note of caution; even though they basically seek an open society, they too struggle to rid themselves of their inheritance of declarative pedagogy. This treatment of the following authors will maintain the same critical comments as were expressed for the previous authors.

In this study, the use of Karl R. Popper against Plato is not to deal with the broad range of Plato's philosophical innovation, but to

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<sup>27</sup>Ibid., p. 101.

challenge his great and lasting influence against freedom, egalitarianism and open society.

Plato was presented to many students in such lofty terms as to make criticism of him almost impossible. Only base thinkers dare to critique Plato. Popper's interest is critical exploration of authoritarianism and the elements that keep human beings from a free and open society. Popper's critique is not neutral. And yet, he is not an Utopian. He believes that we all have to take responsibility for freedom--history is not fate, but the choice of men and women to determine the kind of society which they will have. People cannot blame God for their inability to create an open society! If anyone is to blame, all share equally that blame.

The writer holds that the dualism of Plato's Forms and Ideas, his concepts of leadership that is hierarchical, his race views, his class theory, his view of women, make him the father of fascism and oppression. And his educational concerns were political only, to support the fascist state he propounded. Plato's ideas on leadership were crucial to the development of leadership of all kinds. Plato's ideas dominate as Greek forms of structure and thought gain ascendancy in the Western world over the Hebraic, and when a society buys into Plato, consciously and often unconsciously they gain the tools of exploitation and control; in a word, an antihuman posture. Leadership as interaction dialogue cannot be presented unless one has a basic understanding of Plato who was so antidiological.

The following commentary of Plato through the critical eye of

Karl Popper will help make the point. Popper has a high regard for the potential of human critical reflection. Yet he has also a profound understanding of the people's need for decisive and secure answers to human problems, and of the way this need often causes people to accept arguments that meet the basic need for control and security without looking too closely into their cogency.

The need for answers, Popper argues, has led even great thinkers into historicism, which is the opposite of scientific investigation. Historicism "assert(s) that it is the task of science in general to make predictions, or rather, to improve upon our everyday predictions, and to put them upon a more secure basis; and that it is, in particular, the task of the social sciences to furnish us with long-term historical prophecies."<sup>28</sup> From Popper, people learn that human beings need answers so as to give them a sense of direction for history. Historicism implies dependency upon the intellectual to supply the neat answers. They do not take part in the formulation nor in the criticism of the prophecy itself.

Historicism not only brings a false comfort but it can lead to complacency. One is "apt to relieve men from the strain of their responsibilities. If you know that things are bound to happen whatever you do, then you may feel free to give up the fight against them."<sup>29</sup>

Popper proffers the following answer to the dilemma that he

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<sup>28</sup>Karl R. Popper. The Open Society and Its Enemies. Princeton, New Jersey: Princeton University Press, 1971, p. 3.

<sup>29</sup>Ibid., p. 4.



raised. Historicism "propagate(s) the attitude: 'either follow the Leader yourself'; an attitude which for most people must mean passive submission to the forces, personal or anonymous, that rule society."<sup>30</sup> The author expresses this same concern in the introduction. This remains a pivotal point, and it will be dealt with when the writer seeks to understand the nature of the average person's "character structure." For now one can see that the mythical need for perfection that has been totally illusory for human beings gives rise to seeking that perfection in others--hero, state, race, class, even machines!

When a person finds it difficult to deal with the world, with its limitations and imperfections, then there is always the possibility of identification with some doctrine. Dogmatics seem to be the result of loss of faith in oneself to make choices. If people cannot believe in themselves then maybe their race, class, nation, state, economics, education, or God will meet the longing in the human spirit.

The longing, the fear, and the need for control make a fertile ground for the philosophy of Plato. Plato, himself a member of the noble class, saw the deterioration of his state and class before his very eyes, which influenced his political formulations.

If there is no earthly stability, then there must be cosmic stability, which led Plato to the "theory of forms and ideas." In the perfect state of forms and ideas there is no corruption, decay or change, therefore, there is a perfect state of being. If human beings arrest

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<sup>30</sup>Ibid., p. 5.

all change they come very close to a perfect state "without flux."

Plato had little or no confidence in the human capacity for positive change. So he suggested building a perfect state. "The perfect state is something like the first ancestor, the primogenitor, of the later states, which are, as it were, the degenerate offspring of this perfect, or best, or 'ideal' state."<sup>31</sup>

From a Platonic point of view can one ever have a positive conception of the human self? The researcher thinks not! "'We must conceive,' writes Plato, 'three kinds of things: first, those which undergo generation; secondly, that in which generation takes place; and thirdly, the model in whose likeness the generated things are born.'"<sup>32</sup> Plato argues that only the model is free from corruption because it does not directly participate in the original generation! If one has a body it must be corrupt!

From the theory of Forms and Ideas comes the duality that permeated the total thought of Plato. The perfect form is outside the corruption of matter and retains its perfection. The form, because it does not change, is superior to the concrete material manifestation and in human affairs those who come closest to the ideal abstraction are the thinker, the Philosopher Kings. Popper's purpose was to critique the totalitarian principles of Plato's hierarchical dualism which leads to oppression of all sorts. A classic case of hierarchical

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<sup>31</sup>Ibid., p. 25.

<sup>32</sup>Ibid., p. 26.

thinking stems from Plato's "Forms" as it relates the origin of the species. Popper summarizes Plato thus:

...man, the highest of animals, is generated by the gods; the other species originate from him by a process of corruption and degeneration. First, certain men - the cowards and villains - degenerate into women. Those who are lacking wisdom degenerate step by step into the lower animals. Birds we hear, came into being through the transformation of harmless but too easy-going people who would trust their senses too much; 'land animals came from men who had no interest in philosophy'; and fishes, including shellfish, 'degenerated from the most foolish, stupid, and...unworthy' of all men.<sup>33</sup>

This kind of mythical delineation of the species is not only derogatory to human personhood, it sets up value judgments that tend to separate, not only man from woman, but man from nature in a most condescending manner, making interaction and open dialogue a thing not to be contemplated.

Degeneration is a basic thing to be avoided because it pertains to change, and change leads to more degeneration. So Plato would arrest all change and create a state that must resemble the perfect form.

Perfection then, cannot really be attained on a human level; the best one can do is to be ruled by the Philosopher King who comes close to the abstract understanding of the near Perfect State. Thus, Plato can offer the following order for his hierarchical governmental structure: the highest is the elitist's state, the lowest, democracy, which for him is tyranny. "First after the perfect state come 'timarchy' or 'timocracy,' the rule of the noble who seek honour and fame;

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<sup>33</sup>Ibid., p. 37.

secondly, oligarchy, the rule of the rich families; 'next in order, democracy is born' the rule of liberty which means lawlessness; and last comes 'tyranny...the fourth and final sickness of the city.'"<sup>34</sup>

Popper's fundamental disagreement with Plato's antidemocratic totalitarianism is not only that it is antihuman and oppressive, which seems obvious, but that so many thinkers throughout history and even today will not expose this blatant propaganda for what it is. Plato was so clever and devious that he used Socrates, a true egalitarian, to be his vehicle for his attack on the open society. Can it be that most people are elitists, authoritarian, and therefore, have little energy to protest that blatant anti-human posture of Plato? The writer shall deal with this problem later when the presentation of the human character structure is taken.

In order to come close to Plato's ideal of the perfect state, rigid classes must be instituted. If each class accepts its place in the order of things, then you have order--each class comes into being because of the natural tendencies; therefore, no conflict should arise.

It is democracy that brings tyranny. A popular leader chosen by the people would not know his place and might encourage change in the natural order of things.

Plato divided up his state into guardian-warriors and working class. He projects his division of the classes in order to justify the "...claim that the rulers are vastly superior in three respects--in race,

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<sup>34</sup>Ibid., p. 40.



in education, and in their scale of values."<sup>35</sup>

Even though the concept of superiority of race, education and morality has been intellectually dismissed as the basis for leadership, the author believes that its emotional and psychological appeal has great influence in social and governmental affairs. One only has to look at Hitler in the 20th Century to see how the masses had a Platonic mind even if they did not know who Plato was. Special privilege based on race, education and morality still finds acceptance in the body politic: i.e., the Pope, the Queen of England, Ph.D's, Ed.D's, etc., as seen in the article, 'Natural Aristocracy Among Men' by John R. Silber (Monday, September 6, 1976, Washington Star).

Popper points again to the example of Plato's politics in education. Education gets prostituted from its aim of giving tools for understanding life to that of propaganda. "The political principle that determines the education of the soul, namely, the preservation of the stability of the state...."<sup>36</sup> Jonathan Kozol, in his analysis of American education picks up this point. "The first and primary goal of U. S. public education is not to educate good people, but good citizens."<sup>37</sup>

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<sup>35</sup>Ibid., p. 49.

<sup>36</sup>Ibid., p. 54.

<sup>37</sup>Jonathan Kozol. The Night is Dark and I am Far Away From Home. Boston: Houghton Mifflin Company, 1975, p. 1.



Can it be that humans have no worth as human beings unless they capitulate to the state? The researcher and Popper reject such a notion but fear that many in our own democratic state agree with much of this concept.

Up to the present analysis of the forces between the open and closed society Popper has shown that Plato's arguments have reflected his need for a state that is "natural," meaning that which is decreed by nature and the gods, but Popper is keen to go further and point out that what Plato calls natural is a projection of his personal view. Therefore, Plato gives his own personal views the stature of natural laws.

Popper sees that human laws, be they Plato or any other person's, can only be normative, and that, "If a significant normative law is observed, then this is always due to human control--to human actions and decision. Usually it is due to the decision to introduce sanctions--to punish or restrain those who break the law."<sup>38</sup>

True natural laws, then, differ from the normative inasmuch as they cannot be changed by human beings: e.g., gravity. When one confuses normative laws with natural laws and looks at them as equal he confuses science and metaphysics: Natural laws are the given of nature and must be taken into account on their own terms; natural laws may be ignored but only with profound consequences; e.g., the pollution of our environment. "Norms are man-made in the sense that we must blame nobody but

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<sup>38</sup>Popper, op. cit., p. 58.

ourselves for them; neither nature, nor God. It is our business to improve them as much as we can, if we find that they are objectionable."<sup>39</sup> One often hears that he must accept death and taxes as if that were a true equation of the facts. One cannot escape death, a natural law, even though he may prolong life by artificial means. But taxes are totally the result of human action and design and man may change and even ignore taxes if he is willing to take the consequences.

The author does not say that normative laws do not often have grave consequences, but if they are oppressive man has a right to seek a change in normative laws. The writer agrees with Popper that "The making of a decision, the adoption of a norm or of a standard, is a fact. But the norm or standard which has been adopted is not a fact."<sup>40</sup> In other words, while the present evidence in a social situation would tend to make people choose certain norms for their lives, new evidence and understanding can influence men to change the decision that was made in the past. The ability to change his mind separates humankind from other animals, who are complete in the sense that they are bound by their instincts to act in accordance with those instincts, whereas human beings are incomplete and must participate in the creation of society. Society thus can challenge any normative law that it deems non-functional for human growth.

Popper points out that all normative laws are not of the same

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<sup>39</sup>Ibid., p. 61.

<sup>40</sup>Ibid., p. 64.

nature: for example, the "difference between moral decision and decision in the field of art. Many moral decisions involve the life and death of other men. Decisions in the field of art are much less urgent and important."<sup>41</sup> It is capricious to say that all laws are alike. The writers concern is that some laws pave the way for humanity, other laws are oppressive, and holds with Popper that "...we alone are responsible for adopting or rejecting some suggested moral laws; it is we who must distinguish between the true prophets and the false prophets."<sup>42</sup> (The concept of charisma will be dealt with when a delineation of leadership as interaction dialogue is discussed as an alternative leadership style.)

Since man is faced each day with all kinds of information that is presented to him as natural, as God-given laws, one must have the critical mind to determine the validity of the many assertions presented to him. Unthinking capitulation to laws, i.e., the authority, will lead to oppression.

One should be free to ask if the idea, law, institution of the society fulfills the function for which it was created, and if it does not, change ideas, institutions, or laws. The author is trying to discourage the often repeated notions, "you can't change City Hall," "our educational institutions are not responsible," "we can do nothing about exploitation," etc. If people find inhuman social and educational

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<sup>41</sup>Ibid., p. 65.

<sup>42</sup>Ibid., p. 66.

phenomena they are the result of human actions and decisions and people can change them. One cannot escape the responsibility for the way things are. All must share the weight of personal responsibility. But humans often are looking for some authority, some leader to take the burdens from them. Leadership as interaction dialogue suggests that the responsibility for the world should be shared by all. For this reason the writer rejects Plato's ideas of the State. The State and the individual need not be in a constant state of conflict; they are bound together for functional reasons just as we are bound to nature functionally. We seem to move toward exploitation when we stop acting and thinking in functional terms, when we seek escape from ourselves, our world. Plato would not deal with things at a functional level. He wanted the false sense of a world without change or conflict. His thought process always moves away from the functionality, to its spiritual existence. We think this false transcendence leads to unscientific conclusions, such as, "that order, and law, must also be by nature, since they spring from the soul: 'If the soul is prior to the body, then things depend upon the soul' (i.e., spiritual matters) 'are also prior to those dependent upon body....And the soul orders and directs all things.'"<sup>43</sup> This dualism of body and soul continues to have much influence in Western thought to this day, as was mentioned above. Modern people seem to agree that soul and mind are separate and mind is superior to the body. Descartes, the French philosopher,

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<sup>43</sup>Ibid., p. 78.



did not say, "I feel, therefore I am," he said, "I think, therefore I am." People continue to demean the body and yet it is the only vehicle that people have to express their personhood.

Plato's concept of the state, which is to arrest all change and seek total control of human affairs, leads to totalitarian justice. Plato is known for his logic, but much of his thinking concerning the state is blatant sentimentalism expressed in the need for pure ideas.

If you arrest all change, then you have a stagnant state where innovation of any kind is subversive. In Plato's state you do not move forward, seeking to change the human condition, you move backwards, seeking to imitate the pure forms and ideas. For Plato all social structures are hierarchical with strict class divisions.

When confronted with Plato's totalitarianism and its impossibility of application in practical terms one questions why Plato was not exposed by critical philosophers and educators. Popper suggests that "The idealization of the great idealist permeates not only the interpretations of Plato's writings, but also the translations. Drastic remarks of Plato's which do not fit the translator's views of what a humanitarian should say are frequently either toned down or misunderstood."<sup>44</sup> This kind of thinking/belief in great persons is still the order of the day. Society seems to have difficulty in maintaining critical consciousness when leaders must be questioned. It seems that leaders/heroes need to be pure to meet some deep psychological need.

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<sup>44</sup>Ibid., p. 88.



Society wants leaders to be both like what they are and yet a little like gods. When leaders are found wanting, as they are sure to be, the masses cannot accept the responsibility for the myth of leadership that they have helped to create. The propaganda of leaders is bad only when it does not speak well of followers, the city, the state, the class, or any of the sectarian beliefs. When propaganda attacks are made on other races, classes, or nations the followers are often silent. But when followers are the object of these same attacks they have no capacity to hear the critique. .

Plato's justice is determined by whatever maintains the state and the ruling class. He succeeded in using the word "justice" to mean the very opposite of what was commonly understood. Popper points out often in his study how Plato will attack the concept of justice by indirection, yet the view of justice as equality before the law ('isonomy') is never directly challenged. This blatant intellectual dishonesty would not be tolerated on the part of a lesser personage. But Plato is not only tolerated, he is praised by many who are in awe of him. The cleverness of Plato cannot be denied. He had a good sense of the psychological need of people for charisma before the age of psychology. He often capitalized on that need.

Popper is able to show that "Plato quickly found that naturalism was a weak spot within the egalitarian doctrine, and he took the fullest advantage of this weakness. To tell men that they are equal has a certain sentimental appeal. But this appeal is small compared with that made by a propaganda that tells them that they are superior to others,

and that others are inferior to them."<sup>45</sup> It may be crude in sophisticated circles to admit that many affirm Plato's elitist mentality. But when human beings are put to the test they seem to accept almost any idea that might give them stature and a sense of worth. Again, the writer says, that Plato was never direct and open in his attack on egalitarianism. Popper points out that Plato makes only one direct attack on egalitarianism in all of his writings, that being, "'Equal treatment of unequals must beget inequity.'"<sup>46</sup> Plato makes it clear that freedom, and democracy which is, for him, tyranny, are the result of egalitarianism.

The above analysis of Plato through the critical eye of Karl Popper is designed to help the researcher build the principle of leadership that is central to this study. The thesis tries to set forth those philosophical ideas of Plato underlying authoritarian, hierarchical leadership. Plato's leadership style is inherent in Hoffer, Donquah, Robinson, Becker, Benda, Machiavelli. The writer holds that these leadership approaches have their grounding, directly or indirectly, in Platonic dualism. Platonic dualism, as has been noted, fosters authoritarian, hierarchical and oppressive leadership styles, which create a dependent following in the people. The following passage of Plato tells what his leadership expectations are:

The greatest principle of all is that nobody, whether male

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<sup>45</sup>Ibid., pp. 95-96.

<sup>46</sup>Ibid., p. 96.

or female, should ever be without a leader. Nor should the mind of anybody be habituated to letting him do anything at all on his own initiative, neither out of zeal, nor even playfully. But in war and in the midst of peace - to his leader he shall direct his eye, and follow him faithfully. And even in the smallest matters he should stand under leadership. For example, he should get up or move, or wash, or take his meals...only if he has been told to do so....<sup>47</sup>

Plato here argues leadership that brings complete control and domination. He proposes total dependency for the actions of all and personal volition is out of the question. Each class is distinguished by staying in its place, with the Philosopher King as the leader. With this proposed order of things Plato suggests that he has a near perfect state. In such a state thinking is reserved for the Philosopher King. The people are to be mechanistic functionaries.

Plato's position on leadership is diametrically opposed to the author's concept of leadership as interaction dialogue. The study will make this point clear when it is delineated later.

The cleverness of Plato is that he may begin with a faulty premise but once the premise is presented he has the ability to make even faulty arguments seem plausible. Popper is able to show how Plato ingeniously gets us off the track by posing the question, "Who shall rule?" as if it were the fundamental question. This false and improper question gets people into sectarian arguments that foster self-interest elitism and not justice. Popper argues, and the writer agrees, that the real question to be addressed is: "How can we so organize political institutions

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<sup>47</sup>Ibid., p. 103.

that bad or incompetent rulers can be prevented from doing too much damage?"<sup>48</sup> When one asks the question "Who shall rule?" the assumption is that political power is unchecked, that there can be no interaction or dialogue. People must be aware that Plato's concept of unchecked power can be applied not only to a dictator but to a class, an economic group, or even a majority-ruled state. This point is important, because human beings choose, and they may choose justice or injustice at any time. Therefore one must never accept sovereignty as a valid leadership prerogative for any person or group. Further, one should not accept the sovereignty of ideas because we know that ideas presented dogmatically can also lead to oppression. Society needs institutions, governmental and educational, that are functional and adaptable, so that justice and human development are at least viable possibilities. People must caution themselves even when they present democratic concepts, for these concepts do not bring perfect utopian human institutions. Democracy only provides a framework where freedom and justice are likely to be attained.

He who accepts the principle of democracy in this sense is therefore not bound to look upon the result of a democratic vote as an authoritative expression of what is right. Although he will accept a decision of the majority, for the sake of making the democratic institutions work, he will feel free to combat it by democratic means, and to work for its revision.<sup>49</sup>

The problem faced by democratic institutions is that they often fall

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<sup>48</sup>Ibid., p. 125.

<sup>49</sup>Ibid., p. 125.



into authoritarianism when the intention and function of the institution are not kept under constant review. As noted, democratic institutions provide society only with the framework for its organization. It is the people who must decide what it does within this framework. Therefore, the society should guard against making democracy a conceptual god or a conceptual devil. It is the people who must make these institutions work. Thus they need a critical consciousness, a praxis that maintains an eternal struggle for freedom and an open society. The writer sees the individual and the institution as interdependent on a functional level. Dependency can only bring exploitation.

For Plato, education was an elitist prerogative of the Philosopher Kings and education was an extension of the rule of the state. Therefore, the leader's education was not for his personal growth; it was for the service of the State. The motivation behind education was not to perpetuate knowledge but politics. "Plato's assumption that it should be the task of education (or more precisely, of the educational institutions) to select the future leaders, and to train them for leadership, is still largely taken for granted."<sup>50</sup> Jonathan Kozol agrees with Popper when he argues that the purpose of American education is indoctrination, not personal growth of people. The preeminence of the State demands a submissive educational leadership style. Therefore, before one can condemn educational leaders too quickly they must understand the economic bases and the political pressures foisted on educators.

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<sup>50</sup>Ibid., p. 127.



Kozol notes:

School historians point out that, from the first, school indoctrination was not unintended but one open, clear-cut and consistent function of the public schools. Horace Mann, addressing himself primarily to business interests during 1844, made the argument for public school as agent of indoctrination and class stratification in straight-forward terms: 'Finally, in regard to those who possess the largest shares in the stock of worldly goods, could there, in your opinion, be any police so vigilant and effective, for the protection of all the rights of person, property and character, as such a sound and comprehensive education and training as our system of common schools could be made to impart....<sup>51</sup>

One can see the difficulty of educators and educational institutions in seeking to practice dialogical leadership even though it is consistent with educational goals. In practical terms education is a business that responds to the goals of the State and the economic system which provide for the existence of the educational institution itself.

Society's problem is not that schools do not function on a practical level (creating happy consumers); they do, but the function of education gets lost when politics and economics dominate the educational process. The confusion of Plato's educational program continues to this day. Since most of the educational institutions have a more or less democratic structure one must take the responsibility for making the needed changes, and the author knows that this will be a difficult task.

Socrates was one of the fathers of egalitarian education; he was dialogical to the core. For him learning was a universal human enter-

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<sup>51</sup>Kozol, op. cit., p. 3.

prise. "A technique, for instance rhetoric, may perhaps be dogmatically taught by an expert, according to Socrates; but real knowledge, wisdom and also virtue, can be taught only by a method which he describes as a form of midwifery."<sup>52</sup> So instructors do not present ideas and concepts as a finished product but as a stimulus for the mutual learning process. Socrates would have argued that education is not solely the domain of educators and schools, it is for all people in all places and in all manner of conditions. This does not mean that professional educators have no task. It simply means that education entails all of life. The professional educator will be able to do the job more effectively when the body politic affirms learning as a basic human good rather than a method for achieving economic and social status. At the present time Western society maintains a low estimation of education, as one can see if he compares the pay for teachers with the pay for athletes and entertainers. Educational leaders may want to initiate or suggest leadership as interaction dialogue for the purpose of stimulating a debate concerning the goals of education and educational institutions. In Socratic terms, educational leaders might begin to ask provocative questions for the day, and that might stimulate critical consciousness in people.

Because of a crisis in leadership, educational leaders cannot just be laissez faire; they must take their stand on the side of those who would seek non-authoritarian, non-oppressive humanistic education. Yet Educational leaders cannot and should not attempt to take full responsi-

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<sup>52</sup>Popper, op. cit., p. 129.

bility for the society. Liberation is a mutual process. Educational institutions have often been the scapegoat of the society when things have not gone well with that society. Educational institutions ought to make it clear that their goal is not to make society feel well but to provide it with tools for a critical dealing with human problems. Educational leaders must try to free themselves from the dualistic elitism of Plato, "...because Plato's philosophical education has a definite political function. It puts a mark on the rules and establishes a barrier between the rulers and the ruled. (This has remained a major function of 'higher' education down to our time.)"<sup>53</sup>

The author has, up to this point in the review of literature presented thinkers, including Plato, with whom there is basic disagreement. Through the critical eye of Popper the writer has tried to appreciate the profound influence of Plato's ideas upon the present day understanding of leadership. Popper helps by getting to the roots of Platonic contradictions. When leaders arrest all change, when all physical manifestations are imperfect and all generated things are inherently degenerate, when race, class and leadership superiority are given by nature, when all human beings find their sense of worth in the state, when education is the political pawn of the state, when everyone must have a leader to tell them what to do and when to do it, the researcher feels that Plato has created abject dependency and sterility for all who would accept his definition of leadership. Plato prostituted Socrates,

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<sup>53</sup>Ibid., p. 148.

one of the fathers of egalitarianism, to speak his words of antiegalitarianism, especially in The Republic. And because of the fascist nature of Plato, the author has joined with Popper in this critique. Having rejected Platonic ideas of leadership, the writer will present leadership as interaction dialogue as an alternative leadership style. This leadership style, in contrast to Plato, assumes a sharing posture between leader and people. It is nonauthoritarian, with the assumption that critical consciousness is to be shared by all, and with responsibility for success and failure also equally shared. The study wants to challenge the dependency that is created by authoritarianism and to suggest that independent subjects confront the problems and struggle with the avowed assumption that all persons, be they professional or lay, have the capacity for primary participation in the solution of those problems.

The following authors help in our understanding of a foundation for leadership as interaction dialogue. Martin Buber in his book, I am Thou, has set forth the basic principles for understanding dialogue. The writer will stress his idea of "relationship," which is a primary tenet for dialogue. Buber's mysticism or his theological position is not pertinent to the study. What is meaningful for the study is the point which he makes that when two human beings meet as "subjects" no exploitation takes place. It is only when one person sees the other as an "object" that one begins to set boundaries where the other person becomes an "it." Buber holds that "primary words do not signify things, but intimate



relationship."<sup>54</sup> In other words, people need people to speak primary words. Other people are not possessions, "thou has no bounds, when thou is spoken the speaker has nothing; he has indeed nothing. But takes his stand in relation."<sup>55</sup> Buber's concept of primary I-Thou relationships has often been adopted as the rhetoric of modern persons without dealing with the humanity and pain of this discovery. Modern conditioning has made it difficult to truly say I-Thou. Buber's I-Thou implies that relationship is mutual, but people want to win, get ahead. They usually get ahead when they say I-Thou and mean I-it. Buber argues that "thou" is only present experience, and when experience comes to an end "thou" becomes an "it." An "it" is distinguished by space and time. The author questions Buber at this point, not because he basically disagrees with him, but because Buber's ideas in the hands of an authoritarian person can become a means for exploitation and an excuse for organizational control. An example of what is meant is when Buber says, "The basic truth of the human world is, that only 'it' can be arranged in order."<sup>56</sup> Plato wants order and would agree with the idea that people must become "its" in order to have that order. But Buber goes on to say, "Thou knows no system of coordination."<sup>57</sup> The investigator agrees that "thou" cannot be manipulated like a machine but holds that "thous" or

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<sup>54</sup>Martin Buber, I and Thou. New York: Charles Scribner's Sons, 1957, p. 3.

<sup>55</sup>Ibid., p. 4.

<sup>56</sup>Ibid., p. 30.

<sup>57</sup>Ibid., p. 31.



subjects can mutually agree to order their lives and institutions so that the "it" concept can be reduced to a minimum in human relations.

Sylvia Ashton-Warner helps students to understand further the primary words of Buber. In her book, Teacher, she expresses the conviction that learning cannot be imposed upon children and that one's cultural bias must not be used to judge the ability and intelligence of other cultures and races. Her method of teaching she describes as "organic"; the ability to draw upon the child's own inner vision of the world. The question is, what does the child feel and hear? For Sylvia Ashton-Warner teaching has to do with intimacy. Why start with ABC? Where is the child now? He may be at Z, let's start there. Sylvia Ashton-Warner suggests that, "First words must mean something to the child. First words must have intense meaning for the child. They must be part of his being."<sup>58</sup> In other words, learning is relational. When teachers talk with the child about his world they are dealing with him as a subject, one who has a legitimate life experience. So when teachers are in a learning situation with a child the subject matter needs to move beyond morality, the good or the bad, because the learning experience should be real for the child. Society in general has problems with this concept, because society wants the school to provide acculturation which is a form of control. Society believes that without control the masses may become rebellious.

Sylvia Ashton-Warner proposed seven maxims for a reading process

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<sup>58</sup>Sylvia Ashton-Warner, Teacher. New York: Bantam Books, 1971, p. 30.

when she was teaching the Maori children of New Zealand. This study shall stress maxim one and two for our study:

1. "Key vocabulary centers round the two main instincts, fear, sex."<sup>59</sup> This maxim agrees with Freud's basic thesis that sexuality is a normal interest of every child.
2. "The key vocabulary varies from one locality to another and from one race to another."<sup>60</sup> The importance of this maxim cannot be stated too strongly.

Key vocabulary represents pictures in students' minds, things that they feel and experiences that they have. Teachers and other leaders often fail in their communication with others because they have not understood how oppressive vocabulary can be. Leaders should be careful not to impose their definition of terms. Definition of terms must be a mutual experience. Many accuse others of being dumb or lazy when they show no interest in their impositions of culture, traditions, and materials. They need to check and make sure that they have made a genuine mutual connection before they proceed in the learning process.

It may be easy but leaders should never take an elitist position in teaching; that "they" would not understand even if ideas were explained. It takes time: when learning is rational Sylvia Ashton-Warner warned that "No time is too long spent talking to a child to find out his key

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<sup>59</sup>Ibid., p. 36.

<sup>60</sup>Ibid., p. 36.

words, the key that unlocks himself, for in them is the secret of reading, the realization that words can have intense meaning."<sup>61</sup> If the other person is a subject then there must be full participation in the learning process. In other words, learning is organic and unique to each person when it is functional. When people are subjects then standardization is an imposition. The standard may simplify the process, but it may cause mental blocks for both the teacher and the student, who take the standard and make it into the law. "From the teacher's end it boils down to whether or not she is a good conversationalist; whether or not she has the gift or the wisdom to listen to another; the ability to draw out and preserve the other's line of thought."<sup>62</sup> Sylvia Ashton-Warner assumes the basic respect for people which presumes their ability to think and to discover. She does not want to indoctrinate because she discovered her own freedom in New Zealand teaching the Maori children who were culturally and racially different from her. She took her stand alongside of these children, she did not seek to be their savior, she did not set up herself as an authority, she was a co-seeker after life.

J. Krishnamurti, the Indian educator and philosopher, continues to raise the organic question as to the purpose of education. He asks, "...is it the function of education to help us understand the whole process of life, or is it merely to prepare us for a vocation, for the best

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<sup>61</sup>Ibid., p. 39.

<sup>62</sup>Ibid., p. 53.

job we can get?"<sup>63</sup> Painfully Americans must acknowledge that it is the latter part of Krishnamurti's question that is affirmed in this society. When questionnaires are sent out from colleges to recent graduates, these questionnaires seek data as to the salary and the position of the graduate. Few, if any, of the questionnaires ask the graduate questions concerning human development and maturation. J. Krishnamurti wants to know if the education has helped students "to think freely without fear, without formula so that you begin to discover for yourself what is real and what is true."<sup>64</sup> J. Krishnamurti's suggestions seem naive and impractical when educational leaders must deal with structures that they did not create. Educators often feel trapped; they are oppressed by their system and then oppress others with that same system. Educational leaders must seek to extricate themselves from the burden of a society that will not allow for education to be an act of freedom. The writer suggests leadership as interaction dialogue as one way to begin to raise at least the proper question. But leadership as interaction dialogue is not proposed just for formal educational institutions, but for all of life.

J. Krishnamurti suggests:

When you are really learning you are learning throughout your life and there is no one special teacher to learn from. Then everything teaches you - a dead leaf, a bird in flight, a smell, a tear, the rich and the poor, those who are crying, the smile of a woman, the haughtiness of a man. You learn from everything, therefore there is no

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<sup>63</sup>J. Krishnamurti, Think On These Things. New York: Perennial Library, 1970, p. 10.

<sup>64</sup>Ibid., p. 11.



guide, no philosopher, no guru. Life itself is your teacher, and you are in a state of constant learning.<sup>65</sup>

The kind of education that J. Krishnamurti suggests is dialogical, it does not create dependency, it is not elitist, it is open to all who want to share learning. The Western mind has difficulty with Krishnamurti's concepts of education because they do not fit into nice neat categories. Further, he is difficult for Western man to understand because he does not think in linear terms, and he does not look at the world from the dualistic posture of Plato. He rejects all authority, be it of a person or an idea. J. Krishnamurti wants everyone to become primary subjects in the learning process. For him, discipline is to learn (see definitions). Americans have grown up with the notion that discipline means to force themselves to learn when they do not want to learn. Teachers say to us, "you must discipline yourself," so students have learned discipline as a form of oppression.

Furthermore, education, for the most part, is exercised in the spirit of competition and comparison. J. Krishnamurti says that "comparing yourself with another is a form of aggression and a form of violence."<sup>66</sup> This comparative spirit of competition does not foster dialogue, it has no place for "losers." Winning is what counts. In this spirit, it is impossible to listen to one another and to share with others. All efforts at cooperation are usually clouded by the will to

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<sup>65</sup>Ibid., p. 14

<sup>66</sup>J. Krishnamurti, The Impossible Question. New York: Harper and Row, 1972, p. 22.

succeed at someone else's expense. American education excludes genuine interaction and dialogue.

Jonathan Kozol, a young American educator, in his book, The Night is Dark and I am Far Away from Home, challenges American education as a tool of indoctrination. He wants American educators to risk their security and make the educational enterprise an act of freedom. Kozol argues that schools are faced with false innovations such as the open classroom and new techniques but the basic indoctrination continues. He sees public schools as public relations agencies, seeking to keep the children from seeing the exploitation in the world. "In a social order such as ours, Galbraith has said, people need to think themselves unmanaged, independent, free, if they are to be controlled with maximum success."<sup>67</sup>

Kozol wants educators to abandon the role of social control even when it poses under the guise of open classrooms and student freedom. He is not just interested in the dissemination of information; he wants change and human justice based upon ethical understanding. "It is not good enough to favor justice in high literacy flourish and to feel compassion for the victims of the very system that sustains our privileged position. We must be able to disown and disavow that privileged position. If we cannot we are not ethical men and women, and do not lead lives worth living."<sup>68</sup> Kozol is a bit naive in the above quote. Those who have position and status in a competitive society are not likely to

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<sup>67</sup>Jonathan Kozol, op. cit., p. 4.

<sup>68</sup>Ibid., p. 6.

give up anything, especially on ethical grounds. Privilege was not gained ethically, how can the appeal be made to ethics for the removal of privilege? Leaders cannot speak to the American society about justice and ethics when they have not created a grounding through an everyday praxis. Kozol is right when he suggests that the reason for the avoidance of critical thinking is self-protection. Kozol further suggests that if students begin as children to perceive the contradictions in the social and economic system leaders might well gain the courage to change that system. Kozol further perceives that the school serves the State and he takes issue with those educators who succumb to the pressure laid upon them by the State. Kozol's analysis of public education is sharp and to the point but he does not offer any clues to programmatic change because he remains so idealistic. The investigator affirms Kozol's idealism. Idealism is needed, but until educators understand the character structure of the average person they will not be able to attack the causes of the complacency that Kozol points out so clearly.

### Summary

In the review of literature it was much easier to find authors who were authoritarian, hierarchical and dogmatic. It was much more difficult to find thinkers who truly affirm dialogue and an open society. The writer trusts that he has exercised an equal critical consciousness at both ends of the perspective of antialogical and dialogical authors presented.

## CHAPTER III

ASPECTS OF THE HUMAN CHARACTER STRUGGLE  
THAT IMPEDE/FACILITATE DIALOGUE

The intent of this chapter is to seek some basic psychosocial understanding of the human character structure that has developed a dependent mentality and fear in the average person. How can one have interaction and dialogue when he is not in touch with his basic biological core? How can students seek mutual growth when they do not believe in their ability to be self-directed and self-regulating in their everyday existence? Many psychiatrists and psychologists have disagreed as to the most important elements in the character structure. Wilhelm Reich has been chosen for this study because the researcher finds his work provides a unique understanding of dependent mentality. Wilhelm Reich has addressed the above concerns from a scientific and political posture. He was radical in the sense that he wanted to get to the "root of things." If he had not sought practical solutions to human misery and had been content only to make theories he would not have been attacked by all political persuasions. Wilhelm Reich argues that the scientist is accountable for his work to the body politic. He suggests that if one finds a portion of the truth one must be willing to deal forthrightly with the consequences of that finding. Risks of one's job and often one's life become the order of the day for those who seek the application of truth for life.

This commentary on Wilhelm Reich is not meant to be exhaustive of the profound nature of his biopsychological work. In this study the writer will be exploring portions of the following books: Character Analysis, The Function of the Orgasm, The Invasion of Compulsory Sex-Morality, The



Mass Psychology of Fascism, Reich Speaks of Freud, and Selected Writings as primary sources, and secondarily The Sexual Revolution, The Murder of Christ, and Listen, Little Man. This study does not seek to make Wilhelm Reich normative for biology or psychology and it rejects the notion that Reich is the new guru for sexual license. It is however, incumbent for this study to understand Reich's delineation of the dysfunctionality of armored humanity, full of sexual stasis, before freedom through interaction and dialogue can have any possibility for practical application.

#### Who is Wilhelm Reich?

He was an anarchist, he was a sex fiend, he was immoral, his personal life was unorthodox. From the point of view of sex-negating, authoritarian society the above assessment of Wilhelm Reich follows. What do you say of one who questions all of your traditional myths about God, morals, economics, and social traditions? You say nothing; you ban his books, you propose a conspiracy of silence, or you put him in jail. The fear of Wilhelm Reich was evident when many were students in the 1950's. Wilhelm Reich was not mentioned in classes of psychology, not even in the footnotes. Why? He was a student of Freud, he became a trusted colleague, and finally he was Freud's adversary, with personal interaction and correspondence that lasted almost two decades. Who is Wilhelm Reich? The answer is still open to question. Medical and social researchers must first deal substantively with his work before a meaningful evaluation can be made. For the purpose of this study Wilhelm Reich is investigated because he helps leaders to understand through his work on human character structure why interaction and dialogue are such difficult undertakings.

Who is Wilhelm Reich? Let him speak for himself:

In reality, I have made only one single discovery: the function of orgasmic plasma pulsation. It represents the coastal stretch from which all else developed.<sup>69</sup>

An essential and comprehensive part of my activities in the workshop lay in learning to understand why people in general, and natural scientists in particular, recoil from so basic a phenomenon as the orgasmic pulsation.<sup>70</sup>

I must reject another criticism, namely, that I unnecessarily provoked the public by the word 'orgasm' in the title of a book. There is no reason whatever for being ashamed of this function. Those who are squeamish about it need not read further. The rest of us cannot allow others to dictate the limits of scientific research.<sup>71</sup>

The protection of life demands functional thinking (in contrast to mechanistics and mysticisms) as a guideline in this world, just as traffic safety demands good brakes and flawlessly working signal lights.<sup>72</sup>

The armored person who feels his orgonotic body excitations in spite of his biological rigidity, but does not understand them, is mystic man. He is interested not in 'material' but in 'spiritual' things. He forms a mystical, supernatural idea about nature.<sup>73</sup>

And 'functioning' means nothing but investigating, understanding, and protecting life as a force of nature.<sup>74</sup>

Unarmored life does not look for a meaning or purpose for its existence, for the simple reason that it functions spontaneously, meaningfully, and purposefully, without the command "Thou shalt."<sup>75</sup>

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<sup>69</sup>Wilhelm Reich, Reich Speaks of Freud, Farrar, Straus and Giroux, New York, 1974, p. 5.

<sup>70</sup>Ibid., p. 5.

<sup>71</sup>Ibid., p. 7.

<sup>72</sup>Ibid., p. 8.

<sup>73</sup>Ibid., p. 9.

<sup>74</sup>Ibid., p. 10.

<sup>75</sup>Ibid., p. 11.

One can surmise from Reich's words that he affirmed life on a functional level. This affirmation of life brings him in conflict with the powers that be. Reich makes the average person feel ill at ease because people have been programmed by the mystical mechanistic society to seek escapism as Plato and Becker have suggested. For the last two to four thousand years mankind has lived and continues to live by compulsory programming enforced by fear and guilt. How can people deal functionally when they have been denied the tools for that functioning?

For the most part people would rather affirm that programming and conditioning than risk probing their own sexual dysfunctionality. For this reason this study has not suggested Wilhelm Reich to those who want a "How To" guide or simple answers. It is further held that Wilhelm Reich should be studied with caution. One needs a support system of at least one other person when investigating Reich. Why? Because he engenders so much anger, frustration and fear in the reader. To study Reich is to enter into psychotherapy and what is discovered is that all are part of the societal illness which Reich calls the "Emotional Plague." People find that they are also fascist and therefore dogmatic and generally closed to investigating the source of their own pain. Yet the life principle is universal and strong even though it is often not recognized or even felt. This investigation of the life principle as projected by Reich gives hope that life can have its place if humankind can remove those barriers that inhibit the expression of life.

Who is Wilhelm Reich? Students and teachers are only beginning to understand him. In that respect, the research work has just begun.

## Reich and Freud

Wilhelm Reich's and Sigmund Freud's relationship was an attempt at interaction through the mediation of biology and psychology. This relationship had moderate success but ultimately failed because of the student-teacher contradiction and the authoritarian mentality of Freud that obtained.

Freud's discovery of the libido, which is the energy principle nature in every human being, became Reich's life principle. "Freud discovered the principle of energy functioning of the psychic apparatus: The energy-functioning principle. This was what distinguished him from all other psychologists. Not so much the discovery of the unconscious."<sup>76</sup>

Freud found that when the libido is frustrated by society's rules and regulations people became emotionally ill. Freud went on to argue that the primary expression of the libido was sexual, positing the notion that the etiology of neurosis was the suppression of sexuality. Reich affirmed Freud's thinking at this point and yet this agreement with Freud about the libido became the focus of their later profound disagreement. Reich questioned Freud: "If mental health is gained by the release of sexual repression what happens to that released energy?" Freud's response was that sexual energy must be sublimated in order to build a productive society. Freud's answer was and continues to be socially, economically and religiously acceptable. Sexual repression even when questioned by liberal sounding groups still remains the order of the day.

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<sup>76</sup>Ibid., p. 15.



So, one can see that Wilhelm Reich's suggestion that one's sexual energy not be sublimated, but released in direct genital embrace, created conflict not only with Sigmund Freud but also with the whole history of compulsory morality in society. Reich sought only the logical consequences of Freud's libido theory, but Freud's own cultural conservatism and personal history could not endure the conclusion drawn by Reich. Even though Reich and Freud parted over the application of the libido theory, it should be noted that Wilhelm Reich always maintained the greatest respect for Sigmund Freud. For a more detailed documentation of Reich's views of Freud, see, Reich Speaks of Freud.

#### Principle of Organic Functionalism

According to Reich, the basic functioning unit of all living matter is a plasmatic motility that helps form the structure, pulsation reproduction, growth, and the development of the organism. If a comparison were made between an inorganic sphere and a living one, the former sphere would be hollow with a rigid surface whereas the organic one would be surrounded by a complicated system of fluids and membranes of various densities and would have the ability to conduct electricity. These electrical currents move predominantly in one direction; that is, from the center toward the periphery. This causes life to be capable of contraction, extension, and expansion. If the inner production of energy becomes too great, the organic sphere is capable of discharging the energy toward the outside; in short, it can regulate its energy. In the course of movement, bioelectrical energy would continually operate between tension-

charge and discharge-relaxation. There would be direct contact with another organic sphere, for they would identify with one another on the basis of these sensations of movement and rhythm.

The animal body at the very lowest stage of development (e.g., an ameba) possesses an apparatus that generates electricity from the center out. The apparatus consists of a conglomeration of nerve cells that govern the involuntary life function. They are the organs of vegetative feeling and sensations which divide up into two antithetically functioning groups, the sympathetic and the parasympathetic nervous system. Wilhelm Reich states, "fundamentally emotion is nothing but a plasmic movement. Pleasurable stimuli effect an 'emotion' of the protoplasm from the center toward the periphery. Non-pleasurable stimuli bring about an 'emotion' from the periphery toward the center of the organism."<sup>77</sup> The living organism expresses itself in movements which are inherent characteristics of the protoplasm. Human biopathy is the sum total of the distortions of the natural modes of expression of the living organisms.

In 1923, Wilhelm Reich formulated the orgasm theory which he argues is so crucial for understanding the source of energy for mankind's irrational behavior. According to Reich, "Orgastic potency is the capacity to surrender to the flow of biological energy free from any distortions; the capacity to discharge completely the dammed-up-sexual excitation (tension) through involuntary pleasurable convulsions of the body."<sup>78</sup>

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<sup>77</sup>Wilhelm Reich. Character Analysis. Farrar, Straus and Giroux, New York, 1972, p. 356.

<sup>78</sup>Wilhelm Reich. The Function of the Orgasm. Farrar, Straus and Giroux, New York, 1973, p. 102.

He describes the phases of the sexual act at "(1) forepleasure, (2) penetration, (3) phase of voluntary control of the excitation (tension), and prolongation which is still unharmed, (4) phase of involuntary muscular contractions and automatic increase in excitation, (5) sudden and steep ascent to climax and (6) orgasm."<sup>79</sup> The excitation (tension) falls away in a gentle curve and is immediately replaced by a pleasant physical and mental relaxation. Reich further states that "the energy source of the neurosis is created by the difference between the accumulation and the discharge of sexual energy."<sup>80</sup> In other words, ungratified sexual tension builds up within the organism supplying the energy and produces erratic behavior, whether it be a 'workaholic' or a Hitler.

"Stasis" means the inhibition of vegetative expansion and a blocking of the activity and motility of the central vegetative organs. The orgasm reflex is a unitary response of the total body, which becomes a pulsating mass of plasm. Bioenergetically, the psyche and the soma function as a unitary system, so that a fixed vegetative state has repercussive effect on the psychic state. As a result of this inability to discharge energy, the emotional plague becomes operative. Because of the intricate interrelationship between the psyche and the soma, there can be a physiological anchoring of the neurotic process, causing a wide range of psychosomatic conditions. The emotional plague arises because of the yearnings of a human being for relief from sexual misery. In other words,

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<sup>78</sup>Ibid., p. 103.

<sup>80</sup>Ibid., p. 111.

because of the chronic stasis one turns to forces other than oneself in order to achieve gratification. This pathological state can manifest itself either as a laborer who will support a leader or a doctrine that is suppressing him, or as a dictator who for so long has been unable to feel the life force within him, thus unable to feel pain, he will ruthlessly inflict pain on others.

The character structure of humankind is governed by the pleasure-pain principle. The human being yields (expansion) to that which is pleasurable, as does the ameba causing protoplasm to flow outward. Conversely, it withdraws (retraction) from anything that causes pain. Therefore the character structure is molded from the total life experiences. It is the mechanism human beings use to protect their inner core lest too many painful influences cause a constant flow of unpleasurable feelings. This continual fortification of our emotions produces a characteristic armor which determines how we utilize the stasis energy. "On the surface layer of his personality the average man is reserved, polite, compassionate. There would be no social tragedy of the human animal if this surface layer were in direct contact with the deep natural core. The intermediate character layer consists of cruel, sadistic, envious impulses. It represents the unconscious or that which is repressed. The third and deepest layer is the biological core, which under favorable conditions renders the man honest, industrious, cooperative and loving."<sup>81</sup> After social conditions and changes have transmuted man's original biologic

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<sup>81</sup>Wilhelm Reich. The Mass Psychology of Fascism. Farrar, Straus and Giroux, New York, p. xi.



demands and made them a part of his character structure, the latter produces the social structure of society in the form of ideologies."<sup>82</sup>

### The Neurotic Character and the Genital Character

What is inherent in the basic character structure that would cause a person to support ideologies that are the antithesis of the life principle. There are principally two character types which the majority of people represent. The genital character, who is basically in touch with his biological core, is usually able to ferret out the essentials from the less essential; he is, in terms of his nature, functional; i.e., capable of adapting himself; he is not mechanistic or mystical. Rational thinking is open to objective argument, for it has difficulty without objective counterarguments. In this character structure, motive, goal, and action are in harmony with one another. His sexuality is essentially determined by the laws of biological energy. The result of his work is achieved without special effort, for it ensues spontaneously from the work process.

The neurotic character's irrational thinking is interfused with and affected by chronic sexual stasis, as a result of which he to some extent orients himself on the principle of avoidance of unpleasure. Then he uses various means of avoiding processes and events which if examined would produce unpleasure. This is usually manifested by fear. Goals that might be universally desired are discussed formalistically rather than objectively because of his fear of the results. Since the neurotic character

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<sup>82</sup>Ibid., p. xiii.

has usually deeply repressed his irrationality, he is constantly forced to keep it under control, and this very process limits his capacity for action. This person lives a sexually disturbed life. His orgastic longing is very often incorporated into cultural or religious ideals and his work disturbances can be traced back to a misuse of biological energy.

### The Emotional Plague

All of the foregoing discussion has been put forth in an effort to provide a biological basis on which sociological action and reaction takes place. For two thousand years history has demonstrated that human beings have committed oppressive atrocities repeatedly without much protest from the masses. This is the prime example of the emotional plague. Wilhelm Reich defines the emotional plague as human behavior that, on the basis of biopathic character structure, operates in an organized typical way in social relations and in social institutions.

In the most important spheres of life in which the emotional plague is acting, mysticism is its most destructive form; passive and active desire for authority, moralism which produces the biopathy of the autonomic nervous system. It produces dogmatic party politics and sadistic methods in education. A strict authoritarian educator will tell you that children are difficult to teach and that is why oppressive methods are necessary. With his narrow mental construction his conclusion seems to be correct. If a self regulating thinker comes along and points out that the children's plight is the result of the irrationality of the character structures of educators, the authoritarian educator will be faced with his own mythical

lie. Thus the person with the emotional plague develops, as part of his structure, envy coupled with a deadly hatred of anything that is healthy, and his motives in human relationships are usually counterfeit. The plague-ridden individual's conclusions serve to confirm his rationalized, predetermined irrational definitions in the world. Every conscientious person will discover some form of the emotional plague in himself and with this understanding there may be the ability to begin to understand why people continually contradict the very principles that would bring humanity to our world.

The emotional plague is so basic a human illness that it can only be confronted with a mass psychology, inasmuch as individual treatment cannot begin to touch the core of such pervasive human misery.

#### Repressive Effects of Compulsory Morality

To further explain the vast nature of the emotional plague, people need to look at compulsory morality as one of the basic elements of that plague. "Neurosis was (is) a product of sexual repression and of the stasis of sexual energy. Its cure presupposes the elimination of repression and the establishment of a healthy genital life. Yet everything in social life conflicted with the practical application of this formula."<sup>83</sup>

Freud, it has been noted, agrees with society about social morality. Thus he could argue his theory of sublimation. Sexual energy could be diverted from direct gratification and put at the disposal of a society. There is a great deal of truth in Freud's position if you accept society's

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<sup>83</sup>Wilhelm Reich. The Invasion of Compulsory Sex Morality. Farrar, Straus and Giroux, New York, p. xviii.

definition of morality: A people that is repressed sexually has a longing and a need that is easily exploited by the leaders and the people themselves. "What interests has society in sexual repression?"<sup>84</sup> One's contention is that sexual repression leads to a dependent mentality which provides society with social control. As Wilhelm Reich sought to find roots for the basis of sexual repression, he used a detailed work of Bronislaw Malinowski, the eminent anthropologist, as a point of departure. Malinowski was able to study firsthand the primitive Trobriand Islands of northwest Melanesia. The Trobrianders were matriarchical in their social structure. They practiced a natural self-regulating sexuality for women, men and children. The important point of their sexual life was not just their freedom to experiment but it was an atmosphere of affirmation that accompanied their sexuality. Wilhelm Reich found in his clinical studies of sex economy that "the examination of the economy of the genital function has taught us to consider the act itself less important than the conscious and unconscious attitudes that accompany it."<sup>85</sup> We can see that there is a profound difference between toleration and affirmation. The Trobrianders' affirmation of sexuality was seen in that they provided designated places for adolescents to practice the genital embrace. The only prohibition in the total sexual life of these people was that of incest, and that posed no problem because their basic sexual needs were met.

One direct result of the sex affirmation of the Trobrianders was the lack of any oppression. "Parents' attitude toward children lacks any of

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<sup>84</sup>Ibid., p. xx.

<sup>85</sup>Ibid., p. 7.



the authoritarian features of our educational measures."<sup>86</sup> Reich argues that the sexual freedom of the Trobriands becomes the foundation for self-regulation in all human endeavors. Where there is sexual freedom for all there is no need for the repression of women and children. And, The woman's place in sexual life was no different than man's."<sup>87</sup> Among the Trobriands the evolution of the society structure was undertaken not on the basis of status but upon need. Therefore, work and social relationships were functional and not symbolic. Reich argues that the suppression of women and children comes into being as a result of economic interest. The economic principle becomes the foundation for the transition from a matriarchal to a patriarchal society, resulting in the institution of compulsory marriage. Wilhelm Reich sees economics as the decisive issue for sexual repression. As long as women and children remain dependent upon the male for their livelihood, the male can exercise control. Reich quotes Malinowski, saying, "'Marriage brings with it a considerable yearly tribute in staple food, given to the husband by the wife's family. This obligation is perhaps the most important factor in the whole social mechanism of Trobriand society.'"<sup>88</sup> This economic obligation moves a society from a matriarchal to a patriarchal base. Thus society moves from a matriarchy which is based upon a functional sexual need to a compulsory morality based upon economics. Marriage then becomes the foundation for the concept of legal heirs to economic goods. In practical terms one is

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<sup>86</sup>Ibid., p. 9.

<sup>87</sup>Ibid., p. 19.

<sup>88</sup>Ibid., p. 51.

only illegitimate because one has no economic rights.

The logic of sexual repression of women and children is plausible if we accept the argument of economic inheritance. Without control of women and children, men argue, how can you maintain the flow of economic goods? "Wealth increased and came into the possession of men; this led to marriage by purchase, which turned the woman into man's servant."<sup>89</sup> One can see that economic interest became the foundation for suppression not only of women and children but of other men and other races. In the primitive society of the Trobriands, "the individual interests were mainly genital and were satisfied, the material needs were slight. Interests in property and avarice increased, in proportion to which genital interest had to be suppressed."<sup>90</sup>

Not only have women and children become the victims of sexual repression for economic gain; man's own system suppresses him. Men seem superficially in control because of the economic rewards, and their genital disturbances are often ignored if the economic gains are great enough. Thus we can see it is much easier to affirm economics with its easy results than to deal with the gravity of one's own sexual dysfunctionality.

### Some Principles of Leadership

The investigator believes that the basic flaw of leadership, especially in those who would seek a more humane society, is the failure to understand the human character structure and the contradictions therein. The above

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<sup>89</sup>Ibid., p. 89.

<sup>90</sup>Ibid., p. 149.

commentary of Wilhelm Reich has only been suggestive, but it does address some of the foundations that have led to mass confusion in dealing with the dependency of the masses. Reich sought to lift up the possibility of self-regulation and one recognizes the fear that such a concept generates. But the writer suggests that this understanding of the character structure is worth the risks if mankind is not to continue to repeat the misuse and abuse of the human spirit.

If direct gratification of our sexual needs is sought, many will argue that there will be intercourse in the streets; family life will be destroyed and society will be in chaos. Two thousand years of authoritarian paternalistic leadership, compulsory marriage and family, is not going to evaporate with a decree or a new law. Before self-regulation can be entertained people must understand the need for a mass psychology and a mass education that begins with infants. One cannot practice self-regulation when no tools have been given for that practice.

When the emotional plague as delineated by Wilhelm Reich is understood, people become very conservative about the possibility of change. The understanding of the character structure keeps one from posing as a freedom peddler because this understanding makes one want to count the costs and the price that must be paid for change. Society will need the support of at least the social scientists, medical scientists and educators to begin the process of dialogue. Government, private industry and the church are much too threatened to participate in the early stages of the dialogue to seek change, but they must be brought into the process in time.

What might a self-regulating person look like? One cannot say with perfect assurance. But it can be said that this person would be first and foremost functional. Sexually it follows in this manner. As children people would feel the warmth of their mothers' bodies, and hopefully they would have affirmed their own bodies, so that touching and feeling is something that would not take place on a weekend retreat. As children grow their genitals would be affirmed along with their hair and eyes as beautiful; just as children learn and experiment with their minds and hands, they would be encouraged to do the same with their genitals. They would eat because it is a natural, innate need, and feces and urine are byproducts of that eating. Because the need was biological and the knowledge of hygiene available, babies would not be the natural byproduct of the genital embrace. Therefore, adolescents would be taught contraception as a natural part of their maturation, and clean and sanitary places would be provided for the embrace. And finally, in adult life they would enter enduring relationships--what is now called marriage--not compulsively but functionally because it would meet their human needs.

This study suggests that if people can live functionally, the functional principle can be applied to sleep, food, sex, and work. It further suggests that the self-regulating person will be capable of independent thought, enjoy dialogue and interaction with other human beings and the world around him. He will be direct, self-critical, willing to change when change is demanded by the reality of the circumstances. He will be naturally moral, which means nonexploitive, because he will be in touch with his inner core. This person is not mystical but he will enjoy mystery.



He will not be mechanistic, but he will love experimentation. Not one to ask about the meaning of life, he will live life. In presenting some of Wilhelm Reich's ideas of the human character structure one can see that the idea is not Utopia. The writer recognizes with Karl Popper that social engineering must be done piecemeal. Society must build social institutions that can respond functionally to human needs and change those institutions when they cease to function effectively. The suggestion is not to start de-novo, society must simply begin where it is.

Leadership as interaction dialogue has a difficult time when faced with the emotionally plagued person, sexually repressed, full of stasis. This person is the classic true believer. He does not seek to meet his needs directly but looks mystically to some dogma or great leader to show him a way out of his personal misery. He does not want interaction or dialogue, he wants answers or the delusion of answers. He wants to belong.

The genital character described earlier can consider the concept of interaction dialogue as an option for human growth. He seeks mutual responsibility for problems and is willing to invest himself logically and interdependently.

The true believer and the genital self-regulating person are not mutually exclusive. Elements of both may dwell in the same person. Yet the writer affirms self-regulation even when society fears the consequences of real freedom. The study will now investigate some basic leadership styles that will be used as a contrast to leadership as interaction dialogue, i.e., Paulo Freire which follows.

## C H A P T E R    I V

## SOME MAJOR CONVENTIONAL LEADERSHIP STYLES

In this chapter the author will examine in a cursory way some basic leadership-followship styles that are now in current and general usage.

## Rationale for Selection

The exploration of these leadership styles will help to point up the contrast that will be presented in the next chapter on Dialogics - a resource for liberation. Further the researcher wants to keep in mind the aspects of the human character structure that produce dependency upon leadership. Three major leadership styles are chosen for this study; Platonic, management and liberation leadership styles.

The author must ask the following questions of the leadership styles being investigated:

1. How are these styles conceived?
2. What are the consequences of these leadership styles?
3. What are some of the applications of these leadership styles?

## Platonic Leadership Style

This style has many modern expressions. Often this leadership style is not consciously aware that it finds its philosophical underpinnings in Plato. However, all Platonic styles find their commonality in projecting sovereignty and social control as the *modus operandi*.

"This theory of sovereignty is tacitly assumed in Plato's approach,

and has played its role ever since."<sup>91</sup> Hierarchal, dogmatic leaders in education, religion and politics have assumed the Platonic posture. "Plato utterly corrupted and confused the theory and practice of education by linking it up with his theory of leadership."<sup>92</sup> As was noted earlier in this study, leadership for Plato was a prerogative of class, birth, and education. And his theory on who should rule has always given education an impossible task; to train and maintain rulers for his static state.

The goal of Platonic leadership is social control. It is conceived by the use of power, first military, and secondly, ideological. The consequence of this leadership style is oppression and subjugation of the body politic.

The researcher has chosen sectarian, dogmatic religion, fanatical politics and elitist education to illustrate the Platonic leadership style. The author holds that there are common factors that tie these leadership styles together.

### Sectarian Religion

Religions are divisive and quarrelsome. They are a form of oneupmanship because they depend upon separating the 'saved' from the 'damned,' the true believers from the heretics, the in-group from the out-group. Even religious liberals play the game of 'we're-more-tolerant-than-you.'<sup>93</sup>

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<sup>91</sup>Op. cit., p. 121, Popper.

<sup>92</sup>Ibid., p. 127.

<sup>93</sup>Alan Watts, The Book, Vintage Books, Division of Random House, New York, 1972, p. 10.

Sectarian religion includes most organized expressions of belief. They share the common need, as pointed out by Alan Watts, the need for exclusivity. They divide people into classes and place absolute value judgements upon ideas they deem necessary to defend their particular belief. The author is not suggesting that there is a conspiracy on the part of religious groups to downgrade people who do not hold to their belief. There are often great similarities between them.

The Uptown Citizen, a local newspaper, published an article which presented: "The Golden Rule" - In Ten of the World's Greatest Religions, dated February 3, 1977.

Christianity. "All things whatsoever ye would that men should do to you, do ye even so to them."

Confucianism. "Do not unto others what you would not they should do unto you."

Buddhism. "In five ways should a clansman minister to his friends and familiars - by generosity, courtesy and benevolence, by treating them as he treats himself, and by being as good as his word."

Hinduism. "Do not unto others, which if done to thee would cause thee pain."

Islam. "No one of you is a believer until he loves for his brother what he lives for himself."

Sikhism. "As thou deemest thyself so deem others. Then shalt thou become a partner in heaven."

Judaism. "What is hurtful to yourself, do not to your fellowman."

Jainism. "In happiness and suffering, in joy and grief, we should regard all creatures as we regard our own self."



Zoroastrianism. "That nature only is good when it shall not do unto another whatever is not good for its own self."

Taoism. "Regard your neighbor's gain as your own gain and regard your neighbor's loss as your own loss."

The Uptown Citizen presented the above in alphabetical order so as to appear objective. Yet, the religions not considered among the Ten Great Religions are sure to argue that their Golden Rule has just as much importance.

The True Believer's desire for righteousness and purity, the feeling of being "a chosen People" projects a closed mentality. Yet, sectarian religions offer hope, security and a place to find identity; where one can escape dealing with the world as it is. Therefore, "irrevocable commitment to any religion is not only intellectual suicide; it is positive unfaith because it closes the mind to any new vision of the world. Faith is, above all, open-ness-an act of trust in the unknown."<sup>94</sup>

Sectarian religion is not confined to the consciously organized religious expressions. Communism, capitalism, nationalism and consumerism function primarily in the same fashion as religions do; for they too seek converts, offer hope and identity for people who cannot think for themselves. When one listens to the rhetoric of religious leaders, politicians or salesmen, the words sound the same. They say they can do for people what people cannot or will not do for themselves. If participation is asked for by these leaders, it is a prescribed participation; the people

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<sup>94</sup>Ibid., p. 10.

are not expected to be primary actors, but dependent subjects who are turned into objects by the prescription of the leaders.

### Fascist Politics

Viewed with respect to man's character, 'fascism' is the basic emotional attitude of the suppressed man of our authoritarian machine civilization and its mechanistic-mystical conception of life. It is the mechanistic-mystical character of modern man that produces fascist parties, and not vice-versa.<sup>95</sup>

The writer contends that most people have difficulty in dealing with Wilhelm Reich's definition of Fascism. It would be much easier to take a simplistic, dogmatic approach that would argue that Fascism resides only in Hitler's Germany or Japan, as was depicted in World War II. But as was noted in Chapter III, the suppression of the functional life principle produces the mystical-mechanistic man who seeks escape in other-worldliness or control in the organization man.

When humankind denies its natural organic functioning, stasis energy is produced in abundance to be exploited by religious and political leaders alike. So from the point of view of this study, sexual suppression not only produces fascist feelings, but dogmatic religion. Fascist feeling resides in the average person's character structure and creates an illogical mode of action that is the fertile breeding ground for ideologies of all kinds, especially if the ideology offers escape from personal responsibility and encounter with self-contradiction.

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<sup>95</sup>Op. cit., Wilhelm Reich, *The Mass Psychology of Fascism*, p. xiii.

## Elitist Education

Elitist educators would like to think that they have escaped the fascist mentality, but not so. One of the blatant examples of fascist mentality is seen in the historical documentation of the Reconstruction after the Civil War. W.E.B. DuBois' book, Black Reconstruction in America, makes the point. "What are American children taught today about Reconstruction? Helen Boardman has made a study of current textbooks and notes these three dominant theses: 1) All Negroes were ignorant, 2) All Negroes were lazy, dishonest and extravagant, 3) Negroes were responsible for bad government during Reconstruction."<sup>96</sup>

Minute documentation of the above facts were researched by DuBois. How, then, can one explain logically how well-educated historians and teachers presented the above distortions as factual history. "The treatment of the period of Reconstruction reflects small credit upon American historians as scientists."<sup>97</sup> Before the writer had investigated the human character structure (i.e., Wilhelm Reich) he had few, if any tools, to combat such misrepresentation. But because fascism is an emotional illness, the writer can point to the mechanistic-mystical character structure as one of the few ways to understand the distortions in the historical account of the Reconstruction period in America. DuBois himself was confronted by the elitist mentality of the editors of the Encyclopedia Britannica, when he sought to rectify the misinformation on the Recon-

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<sup>96</sup>W.E.B. DuBois, Black Reconstruction in America, Russell and Russell, New York, 1935, pp. 711-712.

<sup>97</sup>Ibid., p. 713.

struction in America. DuBois presented a documented correction which "the editor refused to print, although he said that the article otherwise was 'in my judgment, and in the judgment of others in the office, an excellent one, and one with which it seems to me we may all be well-satisfied.' I was not satisfied and refused to allow the article to appear."<sup>98</sup>

The reason DuBois refused to let his article be printed was because the editors wanted to delete the following statement of DuBois: "White historians have ascribed the faults and failures of Reconstruction to Negro ignorance and corruption. But the Negro insists that it was Negro loyalty and the Negro vote alone that restored the South to the Union; established the new democracy, both for white and black, and instituted the public schools."<sup>99</sup>

DuBois came face-to-face with the fascist mentality, with profound implications of race, education, class and power. This elitist mentality, founded in the emotional plague, puts reason and logic out of sight.

Sectarian religion, fascist politics and elitist education, all examples of the Platonic leadership styles, often think that they play differing roles. But they stand in the same mentality where the ideal is separated from the present reality.

#### Management Leadership Style

The emphasis in the first edition was on synthesizing significant

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<sup>98</sup>Ibid., p. 713.

<sup>99</sup>Ibid., p. 713.



behavioral findings into conceptual frameworks to help the manager understand why people behave as they do and to increase his effectiveness in predicting future behavior. In this second edition, while maintaining special attention on the diagnostic value of behavioral theory, we move more into how a manager can direct, change, and control behavior.<sup>100</sup>

In the introduction to the preface of the second edition of Management of Organizational Behavior, Hersey and Blanchard quoted above, make two basic assumptions, 1) predicting future behavior and 2) directing, changing and controlling behavior. These assumptions are basic to management theorists. This mentality is mechanistic and can be exploitive.

The writer questions the actual ability to predict future behavior, if the humanity of persons is not violated in the process. If your goal is to achieve organizational efficiency\* then in one way or another, managers must convince workers that the organizational goals are viable. The viability of organizations is difficult to prove because the goals of most organizations are not clear, even in the fields of producing goods and services. The intention of DDT was to improve agricultural production; the result was more food but also included the pollution of rivers, streams and oceans to the detriment of society. The automobile was produced to improve transportation; the result was actually faster transportation, but the lead and other pollutants threatened the health of the whole society.

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<sup>100</sup>Paul Hersey/Kenneth H. Blanchard, Management of Organizational Behavior, Prentice-Hall, Inc., Englewood Cliffs, New Jersey, 1972, p. ix.

\*Management defined: "We shall define management as working with and through individuals and groups to accomplish organizational goals." (Hersey/Blanchard).

These management organizations plead neutrality as they relate to the body politic. But responsibility and accountability are the beginning of dialogue. A conflict ensues between the goals of the organization and the development of human personhood. The organization is a given, and managers are not generally in a position to change the goals of the organization. The managers' job is to accomplish the goals of the organization. Management principles, as articulated by Hersey and Blanchard, "applies to organizations whether they are businesses, educational institutions, hospitals, political organizations, or even families."<sup>101</sup>

The second critical point raised by the management leadership style is how a manager can direct change and control behavior. From the humanistic and dialogical point of view, this goal of management seems to be a subtle form of manipulation. Producing results seems to be the overriding preoccupation of management. "Management is thought of as a special kind of leadership in which the accomplishment of organizational goals is paramount."<sup>102</sup>

When managers produce, they get rewards--financial, ego, etc. Yet, inherent in the rewards of management is a threat. The threat of losing one's job and the rejection that comes when one does not produce. Managers thus find themselves both victims and victimizers. Therefore, the management as leader finds himself in a consistent dilemma. (See Appendix-

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<sup>101</sup>Ibid., p. 3.

<sup>102</sup>Ibid., p. 4.

Dilemmas of Leadership.) After gaining of the tools of effective management, there remains a dominant fear in most managers, because they know that at the slightest failure, a line of potential managers are waiting in the wings.

The hierarchal nature of management seems to be a given assumption. Yet there are some variables based upon the context of the organization itself. Smooth running productive organizations must, therefore, through direct or subtle means bend human beings to accept the goals of the organization.

### The Liberation Leadership Style

If we take 'freedom' to mean first and foremost the responsibility of each individual to shape personal, occupational and social existence in the rational way, then it can be said that there is no greater fear than the fear of the creation of general freedom.<sup>103</sup>

The above definition of freedom is not what is generally accepted by women, minorities and Third World people. Freedom for the oppressed is usually freedom 'from' -- The oppressed seek justice, or what they think is justice in direct personal and political terms. The burden of oppression of their present situation does not usually allow for radical diagnosis of the root causes of oppression. It is difficult to reflect when the pain of your present makes reflection almost impossible.

The leaders of freedom movements are usually part of the oppressed themselves. They most often have a vision, and have a Messianic zeal in approaching the problem to be solved. Usually they begin from a

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<sup>103</sup>p. cit., Reich, The Mass Psychology of Fascism, p. 320.

sincere desire to seek redress of grievances, but seldom do they talk to their followers about the cost of freedom. Freedom leaders often become freedom peddlers and find themselves boxed in. The people want "freedom now!" and they will not stand to hear a critical reflection upon their own duplicity in their oppressive situation.

In this study, the author will not deal with the specifics of the liberation movement, but it is important to understand a basic miscalculation of the leaders and the followers. The miscalculation that this study addresses is the people's incapacity for the act of freedom.

Most "people are indeed incapable of freedom, but it does not--as racial mysticism does--look upon this incapacity as absolute, innate, and eternal. It regards this incapacity as the result of former social conditions of life and, therefore, as changeable."<sup>104</sup>

Most liberation leaders have not analyzed the above principle sufficiently, and have always, therefore, disappointed their followers. And the followers have always disappointed the leader. Lu Palmer analyzes this dilemma thus:

There are reasons why we, as a people, permit our leaders to ride the range of unaccountability with such wild abandon, with such devastating effects on the real Movement. First, we have not as yet clarified what we mean by 'Black Leadership.' One reason we have failed to properly examine the concept of leadership stems from our desperate condition which keeps us hung up with and dependent upon the Black 'leader.' This pervasive hope that a messiah will appear to deliver us chains us to the leader concept rather than to the leadership concept. As a consequence, we will not go through the tortuous process that would require us to

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<sup>104</sup>Ibid., p. 325.



define what leadership is to us, how it develops, or better still, how it must develop.<sup>105</sup>

The issues of accountability and dependency raised by Palmer must be addressed by all leaders and peoples seeking liberation, because the slogans of power mouthed by Blacks, women and other minorities remain slogans unless accompanied by responsible action. The rhetoric of power, like the rhetoric of religion, can be an opiate for the people. Rhetoric can mesmerize the people into thinking that real change is taking place. This study questions whether power, at the expense of humanity, can ever lead to dialogue or freedom, inasmuch as power assumes positions of superiority.

To acquire power, millions of people have to be fed illusions. This too is true: Lenin won over millions of Russian peasants, without whom the Russian Revolution would have been impossible, with a slogan which was at variance with the basic collective tendencies of the Russian party. The slogan was: "Take the land of the large landowners. It is to be your individual property." And the peasants followed. They would not have offered their allegiance if they had been told in 1917 that this land would one day be collectivized.<sup>106</sup>

Lenin, like many other liberation leaders, are often guilty of using methods contrary to true liberation. The leaders want liberation without the praxis of the people, which makes the praxis of freedom itself problematical. "It is out of the question to talk about freedom if man's biologic development is choked and feared."<sup>107</sup> Until the biological

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<sup>105</sup>Lu Palmer, Leadership and Accountability, First World, First World Foundation, February, 1977, p. 21.

<sup>106</sup>Op. cit., Reich, The Mass Psychology of Fascism, p. 328.

<sup>107</sup>Ibid., p. 345.

choking is alleviated through the understanding of the character structure, liberation leaders will always maintain a miscalculation of the cost of freedom itself.

### Summary

The Platonic leadership style, the management leadership style and the liberation leadership style are manipulative; sometimes intentionally, sometimes unintentionally. The people involved in these movements have seldom been primary participants in the real decision making of goals and programs. False participation is programmed, and the programming precludes serious participation by the people. These leadership styles are hierarchal and power resides in the hands of the few. With many needs to be met and few rewards, competition is the order of the day. There is little opportunity for authentic dialogical leadership. The leaders of the above styles seek to survive, and their desperate plights makes it difficult for these leaders to maintain their own humanity and the humanity of the people.

## CHAPTER V

## DIALOGICS - A RESOURCE FOR LIBERATION

## The Goal-of-Dialogical Leadership

In this chapter, the investigator seeks to present dialogue as an educational praxis--a tentative, yet needed alternative leadership style. The goal of dialogical leadership is to practice a critical consciousness, engage other human beings as subjects, and work together for mutual liberation.

Paulo Freire's work, Pedagogy of the Oppressed, has and will serve as a primary resource for this study. But the ideas and concepts of Sylvia Ashton-Warner, Krishnamurti, Martin Buber, and Karl R. Popper also serve as co-intentional understandings of dialogue. Further, the study will continue to be undergirded by the understanding of the human character structure as presented in Chapter III; inasmuch as freedom is predicated on an understanding of the human character structure.

Authentic dialogue cannot emerge in an atmosphere of oppression. Those who dominate others as individuals, parents, marriage partners, teachers or nations cannot enter into dialogue, as long as their actions maintain unjust systems and relationships.

The author at this point must make a major refinement of Paulo Freire. Freire's work was authentic for the context of agrarian peasants in the northern part of Brazil. In Brazilian society, class lines and economic demarcations are distinct. But in American society, even though the oppressor and the oppressed are realities, the lines of demarcation are not rigid. American society is more fluid and very complicated, just

because the lines between the oppressed and the oppressor are blurred by the vast number of people who share in the 'American Dream' machine. (Appendix V, see Chart.) Therefore, in the United States, depending on the context, anyone can be the oppressor or the oppressed at any given time.

From an external point of view, America has to be seen as an oppressor nation, especially in regards to the Third World, i.e., the consumption of resources. The author will keep in mind the global nature of oppression and the recognition that the world is becoming, by necessity, an inter-dependent community. But for this study, the researcher must narrow the scope and apply dialogics in the Freire sense of the word, as an educational praxis for those educators who would seek a more humanizing leadership style.

Educational leaders, and leadership in general has not been dialogical. Leaders have sought the pragmatic authoritarian approach as a general rule. Educators and other leaders often follow those in power out of their own economic dependence. Educators came into being as elitists (i.e., Plato) reflecting the position and mentality of those who were in control. The author proceeds with this investigation of dialogics with the above understanding and stated purpose.

### What is Communication in Leadership?

communication - The act or fact of communicating; transmission; the imparting or interchange of thoughts, opinions, or information by speech, writing, or signs; that which is communicated or imparted; a document or message imparting views or information; passage, opportunity of passage, or a



means of passage, between places.<sup>108</sup>

One can see from the above definition that communication implies there is something to communicate and a need to communicate. All animal life has the ability to communicate; at the lower level of the animal world, communication is a functional tool; warning of danger, seeking of food, and procreation. Animal action--communication--have the tendency to be direct and conservative because animals communicate in order to survive. Animal communication is instinctual and limited in quantity and quality.

Human beings are animals--they start with the same basic instincts of all other animals, but to those instincts is added a large brain and language. The brain and the use of language provides human beings with memory, the ability to accumulate information, and the capacity for reasoned action.

The author rejects the notion that humankind is separate from nature. Because, "the definition of a thing (person) or event must include definition of its environment, we realize that any given thing (person) goes with a given environment so intimately and inseparably that it is more and more difficult to draw a clear boundary between the thing (person) and its surroundings."<sup>109</sup>

Humankind has historically sought to establish control and domination

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<sup>108</sup>The Living Webster Encyclopedia Dictionary, The English-Language Institute of America, Chicago, 1967, p. 204.

<sup>109</sup>Op. cit., Alan Watts, The Book, p. 62.

over all of nature. The Psalm, No. 8, Verses 5 through 8: "Yet thou has made him little less than a god, crowning him with glory and honour. Thou makest him master over all thy creatures; thou has put everything under his feet; all sheep and oxen, all the wild beasts, the birds in the air and the fish in the sea, and all that moves along the paths of ocean."<sup>110</sup> This kind of scriptural mandate supports the idea of domination of a chosen people or class, which follows the logic of Plato, Machiavelli, and Julian Benda. If humankind continues to accept domination over the world as their right, does not this separation "from the world render(s) him incapable of seeing that life is a system of geological and biological cooperation."<sup>111</sup> The loss of interaction and cooperation with nature has produced a basic misunderstanding of functional living.

Man is fundamentally an animal. In contrast to man, animals are not mechanical or sadistic, and their societies (within the same species) are incomparably more peaceful than man's societies.<sup>112</sup>

As humankind has sought to escape from their animal roots to ideas and dreams of transcendence (i.e., Becker) they have not only lost their organic relationship with nature, but have lost touch with their own bodies.

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<sup>110</sup>The New English Bible, Oxford University Press, Cambridge University Press, 1970, p. 615.

<sup>111</sup>Op. cit., Alan Watts, The Book, p. 69.

<sup>112</sup>Op. cit., Wilhelm Reich, The Mass Psychology of Fascism, p. 334.

The machine personifies Plato's attitude toward the world, and Plato rejected human interaction with nature. "All (most) notions man has developed about himself are consistently derived from the machine that he has created."<sup>113</sup> The writer rejects the absolute "all" of Wilhelm Reich because not all notions of mankind have their roots in the machine. But the machine has become a dominant factor in the lives of men.

What is communication? One can see that it entails an understanding of the above and more. To communicate, one needs as many tools as possible to understand the history, the life style, the cultural values, the hopes and fears of a given person or group if communication is to ever begin.

Dr. Tom Driver, Professor of Theology and Culture at Union Theological Seminary of New York, presented, "16 Maxims for Communication" in a lecture in 1969. The author will comment on twelve of the aforementioned sixteen maxims relevant to this study. (The entire list is included in the appendices.)

1. To communicate is to make meaningful connection: it can therefore fail through a failure to connect or a failure to be meaningful.
2. The desire to be communicated with is virtually insatiable (people are almost always tuned in):

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<sup>113</sup>Ibid., p. 335.

therefore, communication almost never fails for lack of connection. Instead, it fails for want of being meaningful.

The researcher would not take issue with Maxims 1 and 2 if people were in touch with their biologic core, and people had not been conditioned by the consumer, mechanistic society. Alvin Toffler in his book, Future Shock, in speaking of our mechanistic relationships says, "We develop a throw away mentality to match our throw away products."<sup>114</sup> Americans have substituted relationships with people for relationships with things to the point that when real need for interaction with another human being is necessary, they cannot respond. There is a present need for elevating the human being so that people will not throw each other away when they can no longer be used. Americans have often become so attached to relating through television, hi-fi, and the automobile that meaningful communication with another human being becomes a threat.

4. The medium is not the message: the message is the marriage of form and context. However, the medium appears to be the message, and if the message is weak the hearer will make a message out of the medium. The reason McLuhan can say the medium is the message is because the messages today are so weak: therefore the media takes over.

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<sup>114</sup>Alvin Toffler, Future Shock, Bantam Books, Division of Random House, 1971, p. 54.



think: Or: to utter is to discover.

(Where this is not the case, one will have a saying without thinking. But that implies a failure in meaning, hence a failure to communicate.)

The author affirms Maxims 6 and 7 as basic to the praxis of action and reflection, which is a new discovery. This discovery happens when subjects name and re-name the world, bringing forth new ways of being and acting never contemplated.

8. All communication is of the moment: there is no such thing as a communication once for all.

This truth explains what is wrong with fundamentalism and what is suspect about orthodoxy/tradition.

9. If communication endures through time (e.g., a work of art, an aphorism, or a piece of scripture) it means that it was once of the moment, and that that moment is repeatable. It does not mean that truth is timeless.

Maxims must be understood as fundamental to dialogue because it means that no one person ever has control of the dialogue, nor can a dogmatic, once and for all statement be made about anything. Critical consciousness keeps all parties searching for truth itself.

13. All communication is intercourse. All intercourse is rooted in the desire of the body for union with another body. It follows that failure of communication stems from the lack of sexual capacity. Yet it also follows that an overly carnal personality will make communication impossible.

The above maxim is only partially true because this maxim is a cultural statement. For those who do not share in the accepted cultural norm, the medium may well be the message, i.e., soul music, street talk, body language, and modes of dress.

5. The thing to see is not medium and message but form and content.
  - a. The difference between medium and form is this: a medium is a constant while a form is a variant. If you preach 52 times a year, you employ 52 different forms. This is why it is impossible to teach homiletics.
  - b. The difference between message and content is this: a message can be sent by Western Union; a content cannot be sent, it has to be brought.

The preceding maxim needs to be stressed in relationship to dialogue, because true dialogue has to do with encounter and mutual sharing. When people come as subjects, they come as those who bring content. It is only when one becomes an object that one can be embodied in someone's message.

6. Form and content are not the same; yet they never exist separately, and it is impossible to tell them apart.  
(This truth has been put best by W. H. Auden in an aphoristic question: How do I know what I think till I see what I say?)
7. From the previous point it follows that to say is to

What is the difference between the carnal and the overly carnal? It is this: whether the body becomes an end in itself or whether while remaining sensual, it functions as a symbol of the unity of mankind.

The preceding maxim stated that all communication is intercourse. The writer contends that all intercourse is dialogue, and dialogue is not rape--it cannot be forced on anyone. And a healthy body, free of stasis, gives one a greater capacity for dialogue. When the body is separated from the totality of personhood, then you have another form of manipulation. And manipulation is never dialogue.

14. Since all communication is meaningful, and since all meaning is contextual, it follows that the penumbra of any communication is as important as the core.
15. To be concerned about the edges, which are, as well as about the center, which is definite, is the mark of love: all communication is the manifestation of love.
16. Love begins and ends in integrity.

The final maxims state that the whole person communicates in the dialogue. Just as communication is intercourse, and intercourse is dialogue, dialogue is an act of love. This act of love includes the conundrum of what it means to be a human being. So when communicating, dialoguing, having intercourse, one is dealing with feeling, emotion, body language, age, sex, time of day, place, and one is sensitive to them all. There is also risk and exposure if one dialogues in love.

The agenda is never static and the parties involved will be willing to creatively make change when change is demanded by the reality of the dialogue.

### What is Dialogical Leadership?

The essence of dialogue itself: The word...within the work we find two dimensions, reflection and action, in such radical interaction that if one is sacrificed--even in part--the other suffers. There is no true word (dialogue) that is not at the same time a praxis.<sup>115</sup>

Love is at the same time foundation of dialogue and dialogue itself.<sup>116</sup>

If I do not love the world - if I do not love life - if I do not love men - I cannot enter into dialogue.<sup>117</sup>

Dialogue cannot exist without humility.<sup>118</sup>

Self-sufficiency is incompatible with dialogue.<sup>119</sup>

Faith in man is a priority requirement for dialogue; the 'dialogical man' believes in other men even before he meets them face-to-face.<sup>120</sup>

Nor yet can dialogue exist with hope...If the dialoguers expect nothing to come of their efforts, their encounters will be empty and sterile, bureaucratic and tedious.<sup>121</sup>

<sup>115</sup>Op. cit., Paulo Freire, Pedagogy of the Oppressed, p. 75.

<sup>116</sup>Ibid., p. 78.

<sup>117</sup>Ibid., p. 78.

<sup>118</sup>Ibid., p. 78

<sup>119</sup>Ibid., p. 79.

<sup>120</sup>Ibid., p. 79.

<sup>121</sup>Ibid., p. 80.



Finally, true dialogue cannot exist unless dialoguers engage in critical thinking.<sup>122</sup>

Without dialogue there is no communication, and without communication there can be no true education.<sup>123</sup>

The researcher can conclude from Freire's words that love, faith, hope, trust and critical praxis are the primary and substantive goals for leadership as interaction dialogue. Further, whatever methods that one entertains in the fight to change oppressive systems or relationships, those methods must not violate the humanity of those persons involved.

Leadership as interaction dialogue is:

It is a mutual process, it cannot be imposed. Any imposition would be a form of prescription. "Every prescription represents the imposition of one man's choice upon another, transforming the consciousness of the man prescribed to into one that conforms with the prescriber's consciousness."<sup>124</sup> Prescription is a form of oppression and it violates the responsibility of people who must think for themselves. Prescription further assumes that the prescriber knows what is best for other people, which is a violation of mutuality.

Leadership as interaction dialogue contends that:

Oppression is a limit-situation. "As long as the oppressed remain

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<sup>122</sup>Ibid., p. 81.

<sup>123</sup>Ibid., p. 81.

<sup>124</sup>Ibid., p. 31.

unaware of the causes of their condition, they fatalistically 'accept' their exploitation."<sup>125</sup> Having a history of their plight prescribed by their oppressors, the oppressed develop a dependent mentality on the very prescription that enslaves them. The oppressed see their situation as a closed circle with no exit. Yet, this study contends that oppression of all sorts are the result of decisions made by human beings against other human beings. Particular concrete situations of oppression are limit situations; these "limit situations imply the existence of persons who are directly or indirectly served by these situations, and of those who are negated and curbed by them."<sup>126</sup>

Leaders who see clearly the nature of oppression as limit situations have a tendency to be naive about the willingness of the people to respond to oppression with their own praxis. In the desire for freedom, and to move people out of their lethargy, these leaders often fall into prescription, even when they would like to be dialogical. But, "one who takes the masses seriously demands their full responsibility,"<sup>127</sup> if change is to take place. The only thing a true dialogical leader can do is to help create an atmosphere where people themselves can begin to participate in the investigation of their limit situation. The methodology used in seeking to change one's oppression must at all times be dialogical.

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<sup>125</sup>Ibid., p. 51.

<sup>126</sup>Ibid., p. 92.

<sup>127</sup>Wilhelm Reich, Op. cit., Mass Psychology of Fascism, p. 320.

## The Models for Leadership as Interaction Dialogue

Problem posing. Why must dialogical leaders use the method of problem posing education rather than the banking method? The answer is obvious; the banking method of education regards human beings as objects. The responsibility for education is not mutual. The banking educator takes full responsibility for the process and the students are seen as empty vessels that need to be filled with knowledge. The banking concept of education is "based upon a mechanistic, static, naturalistic, spatialized view of consciousness, it transforms students into receiving objects."<sup>128</sup>

Problem posing education is in a direct contrast to the banking concept of education. It validates each person as having an authentic life experience. Instead of imposing the teacher/leader presents all materials as problematic and invites the student/leaders to share in the development of the themes to be studied. The teacher/leader seeks to draw from the student/teachers their unique view of the world, and that interaction becomes the act of education.

Dialogue cannot be taught. It is a praxis. It evolves in a situation. When parties seek to solve their problems, a course outline must be the result of the parties interaction as they address the world. Without the praxis of the people, one is back to oppression by prescription.

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<sup>128</sup>Op. cit., Paulo Freire, Pedagogy of the Oppressed, p. 64.

It is contextual. At their best, educational models must be contextual, if the models are to truly reflect the uniqueness of the people. The leader must understand "the thought language with which men refer to reality, the levels by which they perceive that reality and their view of the world."<sup>129</sup> So any program or curriculum must reflect personality of the people.

The models must have an evaluation. The evaluation in dialogue must coincide with the subjective feeling and the objective reality. The subjective portion of the evaluation must include changes in attitude, feelings of self-affirmation, and willingness to be proactive in the process of change. In the objective portion of the evaluation, there must be actual changes in the oppressive situation. And this evaluation must be verifiable by all the participants, students and teachers.

### Summary

Leadership as interaction dialogue is nondogmatic, cointentional; it is a mutual process; it sees oppression as a limit situation, and it proposes models that are problem posing; it requires a praxis and cannot be taught. It must be contextual and finally, it needs verifiable evaluation.

### Objections to Dialogical Leadership

The objections to leadership as interaction dialogue is that this leadership style cannot be packaged. It does not have a simple or concise methodology and its application is not foolproof. Those American educations

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<sup>129</sup>Ibid., p. 86.



who want a "how to system" find this leadership style totally unacceptable.

For this study the author will investigate one objection to leadership as interaction dialogue.

The most popular critique of leadership as interaction dialogue is that of efficiency. How can one ever get anything accomplished if one must wait on the people to: develop as cointentional leaders; plan program content, and finally to evaluate the results? This critique is well founded, if efficiency is defined as having a higher value than human personhood. Efficiency has, from a humanistic point of view, destroyed more people than one might imagine. Standardized tests are very efficient, but the statistics point to only those who pass or fail the standard. Yet even these standards are questionable cultural values, and "these cultural values depend for their duration upon the survival of classes that created them."<sup>130</sup> Therefore, the writer would say these standards are inherently oppressive, even though they are efficient. Dialogical leadership accepts no values that are not a result of the praxis of all the parties. This leadership style may take longer to evolve programs, but the programs that evolve can be affirmed by the people, because the people were the subjects in the formation of the program goals.

### Case Studies of the Dialogical Approach

#### (Toward a humanisticly Effective Leadership Style)

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<sup>130</sup>Harold Cruse, The Crisis of the Negro Intellectual, William Morrow and Company, Inc., New York, p. 160.

The researcher will point to three possible applications of leadership as interaction dialogue in the following case studies. Two of the cases will be in educational settings and one will be in interpersonal relationship--the family. These case studies evolved from actual interaction and involvement of the researcher. These cases of possible application of leadership as interaction dialogue are suggestive and not meant to be conclusive.

Case Study #1--Educational Seminar Praxis. In the process of exploring dialogical leadership the author was challenged to lead a seminar at the University of Massachusetts School of Education. Dr. Norma Jean Anderson, University of Massachusetts, was the co-presenter. (See appendices for course outline.) The dynamics of the seminar cannot be fully captured in a narrative, but the researcher observed the following elements:

1. Skepticism. This was to some extent anticipated. Students see teachers as authority figures and just to say that everyone was to be a student/teacher could not destroy past history of banking education. In time there was a willingness to accept, in a tentative way, that the student/teacher contradiction could be eliminated. Still there was a reluctance on the part of the students/teachers to accept the responsibility for the class.

2. Challenge and questioning. The second thing observed in the seminar was that of challenge and questioning. "Don't you really have a hidden agenda? Why did you choose these books? What are you trying to sell?" At the point of questioning and challenge, one student/teacher

openly admitted that he had not read the materials. The writer, responding in a typical authoritarian teacher mentality, saying all the traditional things about student responsibility. A more accurate description of the interchange is that it was a shouting match. Finally, the student/teacher said something like the following: "I am a human being, I can think, my life experience is valid, therefore, I have every right to enter into dialogue, even if I haven't read the materials." The author as teacher/student heard his point and out of that encounter he learned that dialogue may take place even in conflict, if the parties can endure the conflict with integrity. Similar conflicts relating to authority emerged. Group dynamics became an issue. The teacher/student and the students/teachers found dialogue difficult. None of the parties had the previous opportunity to practice dialogue.

3. Engagement in struggle. To understand the material, each other, the words, the faces, the feeling behind the words. Often there were feelings of being overwhelmed. Sometimes frustration, in trying to find a handle in order to try to clear up the confusion.

4. Discovery and insight. Finally, the time of discovery and new insight. A new level of involvement and commitment ensued. There were still lapses into antidialogics, but the parties recognized and understood that they were involved in untested feasibility. The participants wanted answers, a formula, but it became evident that answers were not to be forthcoming. Only the interaction and incomplete dialogue.

The experience of attempting the dialogical seminar was a risky and exposing business. The researcher has chosen five responses from the

students/teachers that illustrate the dynamics of the praxis. (See appendices.)

Case Study #2. The following case study was a contract entered into between the researcher and Interfaith Metropolitan Theological Education, Inc. (INTER-MET).

### Procedure

The Education Committee of INTER-MET approved the author as an academic preceptor in the area of Phase I which is Professional Development Seminar.

INTER-MET represents a new experimental approach in theological education. The hope is to integrate the practical and the academic phases into one discipline. The focal point of the program is the students. In this program a student must have a full time job in a church or synagogue. The rationale for the above is that each student must begin his practical ministry from the beginning of his studies. The student works with a pastor, priest, rabbi, a lay committee from his local parish and the staff from INTER-MET. He/she will work out his/her course of study to meet his/her denomination's requirements for ordination. Therefore, students along with the INTER-MET staff are free to negotiate with any person in the metropolitan D.C. area for academic content upon the approval of the Education Committee of INTER-MET and his/her denomination.

### The Team of Teachers for Professional Development Seminar

The following persons were approved to be the academic preceptors for Phase I of Professional Development:



Maxine Thornton-Denham. Area of Competency: pastoral counseling. She has taught in INTER-MET for two years. Her denominational background is Episcopalian.

The Reverend Robert Manahan. Area of Competency: religious traditions and theology. He is a Roman Catholic, Franciscan priest, Ph.D. in social ethics and theology.

Rabbi Daniel Polish. Area of Competency: Jewish studies. He is a Ph.D. from Harvard. He is on the staff of INTER-MET in charge of Jewish studies.

Harold L. Hunt. Area of Competency: Skills delivery in the parish. Denominational background is Presbyterian. Reverend Hunt is Associate for Metropolitan and Urban Mission at the National Capital Union Presbytery.

### Curriculum for Phase I

The "cognitive" portion of the day shall have as its framework the various crucial stages of the human life: birth, early childhood, adolescence, etc. In studying the human life cycle, there shall be four primary foci for each stage of life which will be dealt with concurrently:

1. Human personality theory. Candidates will study various theories of the psychological development of human beings. Major attention will be devoted to Erik Erickson's "stages" of the human life. Other approaches to the various phases of human life will be studied as they are particularly relevant to any stage or stages. Attention will be given to the differences between the differences in life styles between various

groups and the sociological forces that helped create the different and differing needs of human beings.

2. Religious traditions. Candidates will study various aspects of their own religious tradition as it relates to each of the stages of life. Religious texts which describe or talk about the particular stage of life will be dealt with, as will aspects of religious law, and history which pertain to that stage. Special attention will be devoted to the life cycle ceremonies associated with each particular stage. Another dimension of the portion of the program shall be the attempt to develop the ability in the candidates to reflect theologically on matters touching the lives of people, and their own lives. This focal point encourages each candidate to become more stepped in their own tradition, and to share the unique and special insight of their tradition with members of other religious groups. In this way, all benefit from the pluralistic setting of the INTER-MET education.

3. Analysis of the training site. Each candidate shall be called on to observe the congregation in which they work in order to understand more clearly the way in which that congregation helps people meet the particular needs of each life-stage. Candidates will learn the way their particular institution serves, or does not serve, the human and spiritual needs of its membership. Candidates will be called upon to reflect on those factors which promote the establishment of certain programs in congregational life, and those which prevent the establishment of those programs. They will reflect on the tension between the ideal of what should be done and the reality of what can be done.

4. Development of skills. After analyzing what the training site actually does or does not do to meet the human needs of its members, the candidates will assess what they feel should ideally be done to meet the needs of members of a congregation at that stage of human life. The candidates will examine the basic convictions and commitments that call them to serve people at these times, look at their own attitudes and feelings while they are performing these services. The candidates will identify the skills they would need to implement such an ideal program. They will next try to explicate how advanced they are in each of the skills identified, what kind of training they need to enhance their ability in them, and, no less importantly, how they feel about performing that particular skill or role. Having identified the skills necessary to aid people at that stage of life, and necessary to "deliver" the understanding and ceremonies of their particular tradition associated with that stage of life, the candidates will undertake a program of trying their hand at the skills they have identified as important.

Number 4 was the area of responsibility for the writer. It is his responsibility to help the student accommodate Number 4.

The Professional Development Seminar is one afternoon per week from 1 to 5. It is hoped that the Seminar will add to a holistic approach to ministry. This approach in full demands that the student be highly mature and disciplined because they must relate to so many persons, groups and ideas from the beginning of their studies (if you are a Protestant, you must relate to Catholics and Jews; try to understand your own traditions and relating that to other traditions).

The author's understanding and vision of INTER-MET is fragmentary because his point of contact with the institution and the student was limited. Therefore, since he did not see the total process, he thought it unfair to be overly critical but the following are some of his concerns: The seminar staff itself has not worked out understanding of its relationships. As they tried to work together they in reality ended up doing their own thing. With some hesitancy the author would say that some of the teachers are actually competing with each other because they did not take the time to understand each other so that their teaching approach can be complementary. The Seminar Staff did not negotiate with the students in an effective manner. Staff made verbal contracts at least four times and they did not live up to the contract they had negotiated. The students had voiced their frustration at the process but the answer given is we are by nature an experimental educational process. This is antialogic. Being experimental is not an excuse for a lack of clarity. The question leads to how do you build a trust level in such a varied setting among staff and students? The staff should have taken the time to build that trust in order to find what one's intentionality is. It is stated that staff was supposed to have the freedom to evaluate the process but in reality staff had to follow the educational committee's outline which was theoretically conceived and needs testing and probably changing.

#### Some Particular Problems for Harold Hunt in this Contract

The author's responsibilities to help the student reflect upon the skills they need to function as a professional minister or rabbi. In order



to do this the writer feels that the students should have at least a working understanding of the human personality theory and their own religious traditions and further a basic understanding of their training congregation before a meaningful dialogue concerning human skills delivery can become evident.

In a staff meeting the team agreed with the above but we are overruled by the system (meaning the Educational Committee of INTER-MET). It also was understood that the staff would be used interchangeably in all of the areas of Phase I skills, tradition, site analysis and personality theory but this did not materialize because the staff did not take the time to understand their working relationship.

The researcher originally took this teaching assignment because he thought it to be innovative and he could test out concerns for organic learning and dialogical education. This multicultural and multireligious setting seemed to be the ideal place for this interchange, but reality demanded more time than was allotted to make the above concern practical and meaningful. Individuals, whatever background, have need to be understood and to understand and this cannot be done overnight. Dialogue is a slow process. Further, the staff needs more time with the students themselves. The ideals and the goals of INTER-MET should not be abandoned just because they are difficult. What is needed is more time and more dedication and more hard work. The author further believes that there needs to be more core staff at INTER-MET for stability and continuity for the students since most of the academic preceptors are part time and cannot give the needed supervision for the development of the students and them-

selves. Therefore, this experience has some frustration not only for the students but for the staff, but one must reserve judgment inasmuch as the theoretical training period is four years. Therefore, the students must make the final judgment if the students can function as professional ministers and rabbis, Protestant, Catholic and Jewish, meeting the requirements of their particular denominations. This will be the acid test.

Growth and change remain painful and yet this is what life is about. INTER-MET has raised and challenged the author to look at the theological praxis of liberation and it tells him there is much more work to be done in the evolution of the humanizing educational process. (See author's letter of resignation from INTER-MET in appendices.)

Case Study #3 (Interpersonal relationship--the family). The family can be one of the most oppressive institutions known to humankind. The researcher noted in Chapter III that suppression of women and children had its foundation in economics. "Compulsory monogamy rose out of the concentration of wealth in the hands of one person, out of the desire, as Engels writes, 'to leave the wealth to the man's children and nobody else.'"<sup>131</sup> With women and children dependent upon men, oppression takes many direct and indirect forms. The male is also oppressed because he must live up to the dominant role, even if he doesn't feel like it. It takes an act of courage to break the condition roles of the family.

The husband is speaking to the wife about the oppressive nature of

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<sup>131</sup>Op. cit., Wilhelm Reich, The Invasion of Compulsory Morality, p. 147.

white America. He says, "the black man just doesn't have a chance--on the job, in the courts." He says he is always judged by a double standard. The wife did not deny the reality of the oppression that was articulated, but she did not sympathize unduly with the husband's plight. She said, "until you confront your oppression here at home with me and the children, I can't take seriously your rhetoric about white oppression." The husband was brought face-to-face with the critical consciousness, he was able to point out inequality as it related to his own situation in the world, but he had never owned up to his own oppression in the home environment. If one is to take the praxis of dialogue seriously, contradictions must be confronted, not only outwardly, but inwardly, so that one is not faced with his own duplicity.

The second part of this case follows from the first. The father sought to engage his eldest son in dialogue. The son's response was in the negative. He said, "I have nothing to say to you; I am too angry to talk with you." In his own way, the son was able to convey in words, in tears, and body language that the father was an oppressor, bigger than life itself. He loved the father, but he found it difficult to love someone who had oppressed him. The father proceeded to take off his belt, give it to the son, get on his knees and ask the son to express his anger with the belt on the father's back. The father cried, not because of the belt, but because he had been oppressive, without really being conscious of his oppressive act.

The above encounters of husband with wife and with son opened doors for further dialogue which had led to new ways of acting and being; painful, yet liberating.

Education, and other disciplines which stress human development need a style of leadership that is consistent with human goals. The author asserts that leadership and interaction dialogue must be taken seriously because its goals are consistent with the goals of humanistic education.



## CHAPTER VI

## SUMMARY AND IMPLICATIONS FOR DIALOGICAL LEADERSHIP

Chapter VI summarizes the study and presents three research questions. Further, the author will suggest further research which might develop the concept of leadership as interaction dialogue.

## Summary

This study was designed to explore leadership as interaction dialogue as a humanistic approach for educational leaders. The investigator began this study by stating that dogmatic, hierarchal education is the accepted style of leadership. To this end, dialogical and antidialogical leadership ideas were explored in order to ascertain the historical roots to authoritarian versus democratic modes of leadership. Particular attention was placed on the antidialogical leadership of Plato; because Platonic arguments are still being used for hierarchical, declarative pedagogy.

In light of the historical investigation of dialogics and antidialogics, this study has opened for serious consideration the problem of the human character structure, as propounded by Wilhelm Reich. It has been the contention of the researcher to show that the misunderstanding of human character structure by educational leaders, and leaders in general, have led to false expectations in the leaders and the people alike.

Next, the study investigated some major leadership-fellowship styles to juxtapose and contrast those goals and methods, as they relate the leadership as interaction dialogue.

Finally, leadership as interaction dialogue was presented, i.e.,

Paulo Freire, as an alternative leadership style, with possible applications for education as well as interpersonal relationships. The author wants to affirm again, that leadership as interaction dialogue emphasizes human affirmation, critical consciousness, justice, liberation, and the open society.

This study was undertaken as a pilot project to expand knowledge--this has been done. To generate new encounters in dialogue--the process has begun. It was further understood that a study of leadership as interaction dialogue would not produce conclusive, definitive answers, because dialogue, by its very nature, is open-ended. But this study does provide some guideposts for those who would seek to understand leadership as interaction dialogue as an educational praxis. Finally, this study provides future researchers with basic materials from which the concept of leadership as interaction dialogue may be expanded.

### Research Questions

The author proposes three research questions that have emerged from this investigation. Each question will be suggestive, rather than conclusive, to the study of leadership as interaction dialogue.

First research question. In an antidialogical atmosphere of competition among students and faculty alike how can the praxis of leadership as interaction dialogue be introduced?

1. What are some of the favorable points of entry in the educational structure?
2. What persons are most likely to initiate dialogue within an educational setting?

3. How can judgmental positions be avoided among those who would take differing views of the value of dialogue as an educational tool?

Second research question. In an atmosphere of transcendental meditation, transactional analysis, management by objectives, assertiveness training, how can leadership as interaction dialogue avoid the commercial packaging?

Third research question. With taxpayers, local and federal governments, and foundations demanding results from the educational enterprise, how can leadership as interaction dialogue be presented as an alternative educational life style?

1. What mode of evaluation can be instituted without violating the integrity of leadership as interaction dialogue?
2. Knowing that interaction dialogue may not be successful on the first attempt, how can educational leaders be encouraged to persevere with this concept?

#### Further Research

Inherent in this study has been the value system that humanity, everyone's, is something not to be violated, and leadership as interaction dialogue is one educational tool that makes the foregoing affirmation its primary focus. The author suggests that further research into leadership as interaction dialogue seeks to expand the conceptualization begun in this study, and, take into account the educational and social realities of the people and institutions studied.

The investigation might use questionnaires, personal interviews and case studies to determine the possible audience that might enter-tain leadership as interaction dialogue as an educational tool. Further research might attempt to determine the various ways in which educational theory and educational institutions oppress student and faculty; and suggest alternative structures that might change the oppressive condi-tions.

Finally, further research might seek to discover how leadership as interaction dialogue can be used as a praxis for both students and teachers in the classroom setting.



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## APPENDICES

APPENDIX I

Outline of the Thought of Paulo Freire



## OUTLINE OF THE THOUGHT OF PAULO FREIRE

### Oppressed/Oppressor Relations

- Destiny:** means to be fully human which can only be accomplished through liberating ourselves from the oppressions that subjugate us.
- Commitment:** implies trusting people to create their own new alternatives and making a commitment with the oppressed as a people on the road towards their own liberation, as contrasted by individualism and paternalism.
- Change:** means that we develop a critical consciousness about the causes of our oppression and then develop the resolve to change the existing situation.
- Subjects:** the oppressed must become the subjects of their own liberation; they do not struggle as oppressed in order to become free persons, but they must struggle as free persons, which means they are no longer objects of the oppressor, but creators of their own alternatives.
- Risk:** or risk-taking can only be sustained creatively through comradeship and collective relationships. The individualist prefers conformity or gregariousness to creative communion. It is only this collective commitment that overcomes fear.
- Concreteness:** there is no idealistic liberation or solution. Solutions only come through actualization and concrete alternatives, changing situations and structures.
- Dialectics:** as in Marx, Freire means that the world and action are interdependent; or, that the subjective and objective exist in creative tension; dialectics is the dynamic interaction between human beings and their world.
- Process:** liberation is an ongoing, continuous process. Both the right and the left lose their movement towards liberation when they become sectarian, harden their premises, and are no longer raising questions.
- Being:** we human beings were created to be, which is not determined nor delimited by what one has. Oppressors measure their humanity in terms of what they have and thus become less human. Love of people and love of freedom is what we were created for.

ON EDUCATION

## Changing the

**Situation:** consciousness-raising about the fact of oppression is not conscientization. Real consciousness comes from changing the situation of oppression.

## Banking

**Education:** a banking concept of learning is one in which the world is a "given" and rejects the notions that people are with the world. Within this given, the learner is assumed to have an empty mind which must be filled. The learner thus must listen and follow, not question or challenge.

Dominant  
elites:

these are charismatic leaders who consider that a new kind of system can only come into being through domination and repression. Freire states that revolution is made with the people, not by using them.

Dogmatic  
ideologies:

having an ideology does not mean one is dogmatic, but ideologies can become dogmatic. Freire counterposes dogmatism with "problem-posing," as a way of looking at a society or plan or ideology critically. Any truth may become either a channel for communication or a headquarters for emitting communiques.

Hope as  
Process:

problem solving is what Freire calls "revolutionary futurity" and is thus both prophetic and hopeful...vs. fatalistic. This means that hope is a function of process, a process of building the future now.

ON DIALOGUE

**Praxis defined:** praxis is not "practice" but a dynamic combination of word and work. Word without work is mere verbalism; work without word is mere activism. Praxis is action/reflection in a dynamic interrelation.

Dialogue as  
encounter:

dialogue is an encounter between people, mediated by the world in order to rename and recreate the world. True dialogue can only exist between people who love each other,

are humble, have faith and hope. Dialogue is a horizontal relationship.

**Critical  
dialogue:**

life is never static and can only be held back by closed systems that become repressive. Critical dialogue examines the causes of any status-quo type system and challenges it. It means learning from each other so together we can move to higher levels of relationship.

**Generative  
themes:**

dialogue opens up new and unrecognized possibilities... it helps people discover and understand the kind of world they would like to create and live in...it generates what was submerged or unconscious.

**Limit  
situations:**

as every critical dialogue leads to generative themes, so these themes lead to plans and plans into action in order to realize these themes. However, in every situation there is a limit to the openness or flexibility of that system. This is what Freire calls the limit-situation of the existing order. When that limit-situation is reached, consciousness pushes beyond it since it is that limit that marks the boundary line between non-creativity and a new world.

**Consciousness:** dialogue raises awareness but one's consciousness occurs only through acting on one's awareness...only through acting and reflecting.

## ON CULTURAL ACTION

**Class:** there is no revolutionary process without a revolutionary theory and this theory necessarily involves a class consciousness. The whole concept of oppressed/oppressor is a class analysis of society.

**Cultural  
action:**

as distinct from any kind of acting implies a dialogue with one's people about one's own situation. Thus it means believing in the people in that cultural context and their indigenous ability to change their local environment.

**Cultural  
invasions:**

this implies the penetration of any culture by a foreign power or idea. It imposes a foreign set of ideas and practices upon a people without consultation or dialogue.

It is politically a banking situation.

Cultural  
synthesis:

implies a process of change within a given culture through which the people become so involved in the process that it becomes a part of themselves. This requires cooperation, unity and organization versus imposition, conquest or manipulation. This synthesis involves a permanent process of dialogue and dialectic change.



APPENDIX II

A Book Review "Pedagogy of the  
Oppressed" by Paulo Freire

## A BOOK REVIEW

PEDAGOGY OF THE OPPRESSED by Paulo Freire

"The Thought of Paulo Freire" and a few related ideological questions are typical of issues under discussion regarding the Woodrow Wilson International Center, which, along with the Good Shepherd United Presbyterian Church, constitute the costliest benevolence item in the budget of the National Capital Union Presbytery.

Just what Freire thinks, then, is a key question, and a review of his principal book may be of interest.

Some controversial questions concerning Freire are: 1. Is he a Communist?

Paulo Freire was born in the Brazilian Northeast, an area subject to occasional prolonged droughts which bring hardship and suffering to its people. The more fertile land has been in large sugar plantations whose owners, since colonial times, have depended on slave or cheap labor.

He and his family experienced hunger in the depression of 1929 and, at the age of 11, resolved to fight the political domination and paternalism which he felt were the cause of it. He obtained his doctorate at the University of Recife and was Professor of History and Philosophy of Education there.

His work in literacy among the poor people of the Northeast became as famous for its content as for its method. He began with Culture Circles. He had 30 of them going at one time. They were discussion

groups convened by "investigators" or "coordinators." They selected a list of "generative themes" which were "coded." That is, they were represented by drawings, photographs or statements which aroused the curiosity of the discussion groups. Then they were de-coded in a discussion led by the "investigators" which came to the conclusion previously decided upon. (1)

The appendix of his essay "Education for Critical Consciousness" contains ten line drawings which are examples of "codifications" of "dialogic themes," and 17 "generative words" which generate discussion and result in conclusions by the Culture Circles.

These conclusions, which are the content of the "pedagogy of the oppressed" are much more significant than the pedagogical method. (The method was applied to literacy through a device using "fonemic families of letters," feminiscent of the Laubach method, to which Portuguese and Spanish are remarkably adaptable.) For instance, three of the ten line drawings lead to conclusions about the value of labor in production. The tenth shows that "as illiterate men discover the relativity of ignorance and wisdom, they destroy one of the myths by which false elites have manipulated them." The "generative word" "plow" brings out in discussion "the value of human labor, labor and capital, and agrarian reform." "Work" brings out "the dichotomy between manual and intellectual labor." "Wealth" teaches about "the confrontation between wealth and poverty, rich nations vs. poor nations, and national emancipation." (pp. 83, 84) This is the nature of "conscientization."

(1) A concise biographical account is contained in a foreword by Richard Shaul, pp. 10-12.

As President Joao Goulart leaned further and further to the left, conservatives moved in and deposed him. In 1964 Freire was tossed in jail and was exiled a couple of months later. He went to Chile and under Communist President Salvador Allende, he worked with the Chilean Institute of Agrarian Reform.

Here he wrote a lengthy philosophical essay against the Extension Service. His first chapter began with "A Semantic Analysis of the Term 'Extension'", in which he ignored the classical meaning, extension of a university, and wrote, in part:

"extension...messianism (of the extension agent)

"extension...superiority (of the thing given away by the person giving away)

"extension...inferiority (of those who receive)

"extension...cultural invasion (through what is brought, which reflects the bringer's vision of the world, and is imposed on those who passively receive) (p. 95

in the book "Education for Critical Consciousness.")

(P. 113 of "Education..."): "Any cultural invasion presupposes conquest, manipulation, and messianism on the part of the invader."

Summarizing at the end, he said: "What is important is that the agronomist-educator should know, whatever points of reference s/he may have at his or her disposal, that these are secondary, and are only justifiable if they are used in an undertaking which aims at liberation." (p. 164 of "Education...")

Freire divides the world into two parts: the oppressors and the



oppressed, and there can be no reconciliation between them except by victory for the oppressed. The "contradiction" (difference between oppressor and oppressed) is absolute.

(P. 21) "Sectarianism (the belief of the 'oppressors') (1), fed by fanaticism, is always castrating. Radicalization (the belief which the 'pedagogy' instills in the oppressed) (2), fed by the critical spirit, is always creative. Sectarianism mythicizes and thereby alienates; radicalization criticizes and thereby liberates."

The oppressor is described as enslaving, dehumanizing, and castrating. (p. 28 of "Pedagogy...") The oppressors, who oppress, exploit and rape by virtue of their power, cannot find in this power the strength to liberate either the oppressed or themselves."

There is a third kind of people in Freire's book. They are the "coordinators" who lead the cultural circles and who teach people to read, using "liberating" content materials. They are also called "investigators" and apparently are the same as the "revolutionary leaders." They are opposed to the "dominant elites, sometimes called the "oppressor-elites," and the "bourgeoisie." But the oppressors are one group: their members who "propagandize the oppressed" and teach them "myths" instead of "truth" and "reality" are not apart from the general group.

But oppressors actually don't know who they are! (p. 45) "Oppressors do not perceive their monopoly on having more as a privilege

- (1) My parenthesis
- (2) My parenthesis.

which dehumanizes others and themselves. They cannot see that, in the egoistic pursuit of having as a possessing class, they suffocate in their own possessions and no longer are; they only have."

And they cannot lightly mend their ways: (p. 47) "Conversion to the people requires a profound rebirth. Those who undergo it must take on a new form of existence; they can no longer remain as they were."

Aid, foreign or domestic, is a tool of conquest: (p. 149) "... welfare programs as instruments of manipulation ultimately serve the end of conquest. They act as an anesthetic, distracting the oppressed from the true causes of their problems and from the concrete solution of these problems. They splinter the oppressed into groups of individuals hoping to get a few more benefits for themselves." Also page 142, 143 describes aid as an attempt of the oppressor to buy peace for himself. This posture is reminiscent of the saying which was current in the rank and file of the American Labor Party: "They'll do anything for you but get off your back!"

Throughout his book Freire makes full use of an antagonistic vocabulary: The oppressors are closed, irrational, anti-dialogic (that means they don't communicate) (1) (p. 21), whereas the oppressed are taught to be dialogic and open. "Secretarianism mythologizes and thereby alienates; radicalization criticizes (in the good sense of thinks and analyzes) (2), and thereby liberates. Radicalization involves increased commitment to

(1) My parenthesis

(2) My parenthesis

the position one has chosen, and thus ever greater engagement in the effort to transform concrete, objective reality. Conversely, sectarianism, because it is mythesizing and irrational, turns reality into a false "reality."

He also has special terms you will not find in your dictionary. You will have to read him two or three times before you can catch on to their special meaning and decipher the oracular style. Like going into a bat cave, you have to stand around a while before you can see what is there: "Contradiction" means "the dialectical conflict between opposing social forces." (p. 30 note)

"Conscientization" means "learning to perceive social, political, and economic contradictions, and to take action against the oppressive elements of reality." (p. 19 note) Conscientization is billed as one of the principal ideological aims of the Woodrow Wilson Center.

"Banking" is the oppressors' educational method "in which the students are the depositories and the teacher is the depositor. Instead of communicating, the teacher issues communiques and makes deposits which the students patiently receive, memorize, and repeat." (p. 58)

Also (p. 85 note): "It is as self-contradictory for true humanists to use the banking method as it would be for rightists to engage in problem-posing education. (The latter are always consistent--they never use a problem-posing pedagogy.)"

"Praxis" means reflection and action, but it really isn't that simple. "It requires transformation of the world," and "it requires theory to illuminate it." (p. 119) The word was used by Carl Marx in an

obscure essay, and has been debated and interpreted ever since.

Is Freire, then, a communist? He quotes approvingly from Marx, Mao-Tse-Tung, Fidel Castro, Che Guevara, and other doctrinaire Communists. He inveighs against the dominant elites and their lives of ease, and against oppressors and their aid, domestic and foreign, although he does not name capitalism as a primary target. He places great emphasis on the value of unskilled labor and its role in "transforming the world." He does not specifically call for the dictatorship of the proletariat, but he looks forward to the victory of the oppressed.

2. Does Freire Advocate Violent Revolution? He is promoting a revolution: (p. 124) "The revolution is made neither by the leaders for the people, nor by the people for the leaders, but by both acting together in unshakable solidarity.

And violence is justified: (p. 41, 42) "With the establishment of a relationship of oppression violence has already begun. Never in history has violence been initiated by the oppressed. How could they be the initiators, if they themselves are the result of violence? How could they be the sponsors of something whose objective inauguration called forth their existence as oppressed? There would be no oppressed had there been no prior situation of violence to establish their subjugation.... As the oppressed, fighting to be human, take away the oppressor's power to dominate and suppress, they restore to the oppressors the humanity they had lost in the exercise of oppression....

"Resolution of the oppressor-oppressed contradiction indeed implies the disappearance of the oppressor as a dominant class. However, the



restraints imposed by the former oppressed on their oppressors, so that the latter cannot reassume their former position, do not constitute oppression. An act is oppressive only when it prevents men from being more fully human. Accordingly, these necessary restraints do not in themselves signify that yesterday's oppressed have become today's oppressors. Acts which prevent the restoration of the oppressive regime cannot be compared with those by which a few men deny the majority their right to be human."

Thus, we may say that the French and Russian revolutions did not involve violence. They were resolutions of a contradiction! In the light of this observation, there is another spine-chiller in the next paragraph.

(p. 41, 42) "Yet it is--paradoxical though it may seem--precisely in the response of the oppressed to the violence of their oppressors that a gesture of love may be found. Consciously or unconsciously, the act of rebellion by the oppressed (an act which is always, or nearly always, as violent as the initial violence of the oppressors) can initiate love. Whereas the violence of the oppressors prevents the oppressed from being fully human, the response of the latter to this violence is grounded in the desire to pursue the right to be human. As the oppressors dehumanize others and violate their rights, they themselves also become dehumanized. As the oppressed, fighting to be human, take away the oppressors' power to dominate and suppress, they restore to the oppressors the humanity they had lost in the exercise of oppression."

The dominant elite can look forward joyfully to salvation from their

hate when they are deposed by the loving machetes of the oppressed!

3. What does this have to do with the Wilson Center? Because of Freire's enigmatic style and his special vocabulary a good student could show, from his writings, that he is a Communist and an atheist and a plotter of the final assault against civilization as we know it. He also could prove the opposite.

Which he proved would depend upon the direction of his approach. Freire is like a net barrier or a trampoline. The athlete who hits it from the left or right bounces off in the same direction. This is why an advocate and an opponent can claim two opposite interpretations (as happened in a Task Force meeting) and both be right.

Actually, Freire is claiming a kind of center position and he attacks "sectarianism" of the right and of the left. (p.22) It is characteristic of his fighting style that his position is not called a sect. In his type of turgidity, he can do this while following the exact line of Marx, Castro, Guevara, et. al., substituting language which, if not acceptable in all parlors, is certainly acceptable in the living rooms of the modern minorities of the new thought.

Freire anticipated this. In the first sentence of his first chapter he declares his humanism (thereby leaving behind traditional Presbyterians) and in his first footnote he appeals to "the current movements of rebellion."

(P. 27) "While the problem of humanization has always, from an axiological point of view, been man's central problem, it now takes on the character of an inescapable concern."

The footnote says: "The current movements of rebellion, especially those of youth, while they necessarily reflect the peculiarities of their respective settings, manifest in their essence this preoccupation with man and men as beings in the world and with the world--preoccupation with what and how they are "being." As they place consumer civilization in judgment, denounce bureaucracies of all types, demand the transformation of the universities (changing the rigid nature of the student-teacher relationship and placing that relationship within the context of reality), propose the transformation of reality itself so that universities can be renewed, attack old orders and established institutions in an attempt to affirm men as the Subjects of decision, all these movements reflect the style of our age, which is more anthropological than anthropocentric."

Freire's pitch is shrill enough to recall the child of 11 who, along with his family, experienced hunger. His grudge against the establishment and his yearning for (unqualified) change will be shared by the battered wife or child, the abused Black who remembers an ancestry of slavery, the college graduate who can't find work despite his superior qualifications, and the drop-out who can't accept inferior status and has time on his hands for protest. He also will have the votes of those whose nervous dispositions demand an issue for protest and who can identify with any of these.

Taken together, they are not a minority. Women alone are more than half the population and experience shows that women identify with women. The WASP (the White Anglo Saxon (male) Protestant) is a bedraggled

minority. Even his children go along with the new thought and reject him along with the rest of their own social class!

There are two things wrong with the picture: (1) After the revolution, will the new Establishment be a dictatorship of the proletariat, of the women, of the Blacks, or of students who consider themselves qualified in an over-qualified world? These minorities agree on only one thing--they are against the Establishment and they want change. (2) Thus far the revolutions which Freire admires and quotes have given us the Soviet Union, Cuba, and a beginning in Chile. These have not solved the problems--any of them--not in the opinion of the Civil Liberties Union or the Jews, at least. He warns his prospectively victorious oppressed against this: (p. 29, 30) "But almost always, during the initial stage of the struggle, the oppressed, instead of striving for liberation, tend themselves to become oppressors, or 'sub-oppressors.'" And again on page 43: "However, the moment the new regime hardens into a dominating 'bureaucracy' the humanist dimension of the struggle is lost and it is no longer possible to speak of liberation." And a footnote on the word "bureaucracy" says: "This rigidity should not be identified with the restraints that must be imposed on the former oppressors so they cannot restore the oppressive order. Rather, it refers to the revolution which becomes stagnant and turns against the people, using the old bureaucratic state apparatus (which should have been drastically suppressed, as Marx so often emphasized)."

So the victorious oppressed will have to use force against their victims. But the difference is that we will not call that oppression!

While the Thought of Paulo Freire is the principal ideological



thrust of the Center, it is not surprising that meetings held there and activities sponsored by the Center protest American imperialism, American cultural invasion and the social injustice for which the United States is supposedly responsible in Latin America.

There is no doubt that a majority of the Presbyterians who fund this program are not in favor of such objectives. Certainly they are controversial to say the least. Thus, in order to gain maximum unified support for the program, it is suggested that the following program controls be placed on Wilson Center activities:

1. The Center will not originate or encourage programs or organizations which attack American ideals or foreign policy.
2. It will not promote the Thought of Paulo Freire nor endorse him as its ideological leader.
3. The Center will submit periodically to Presbytery a report naming the agencies occupying space there, along with a statement of their objectives. It will also report each meeting held on the premises and its purpose.

Henry F. Vicinus,  
Member of the Task Force.

## APPENDIX III

Article - "Natural Aristocracy  
Among Men," John R. Silber  
(Washington Star 9-6-76)

John R. Silber

Monday, September 6, 1976

The Washington Star A-11

## 'Natural aristocracy among men'

BOSTON — No principle is more fundamental to democracy than that everyone has a right to his own opinion, and that everyone has a right to express it. Anyone has these rights no matter how wrong, how ignorant, how stupid he may be. Because we ought to be willing to die to defend this principle, we ought to take great care not to confuse it with a counterfeit version that maintains that anyone's opinion is as great as any other's.

This counterfeit obliterates the difference between knowledge and ignorance, between good and evil. There is only one place in a democracy that each opinion is equal, and that is at the ballot box.

This is not because all opinions about who should hold office are equally sound. Rather, nobody has ever devised a better form of government than the one based on the assumption that the majority opinion ought to prevail. Even this does not mean that the majority is always right: anyone can think of occasions when it is wrong. And the rights of minorities were developed to protect against the tyranny of the majority.

From the fact that all opinions are not equally valid it follows that not everyone is equally competent. This is a truth very well understood by two of those who made our revolution: "That all men are born to equal rights is true," said John Adams. "Every being has a right to

his own, as clear, as moral, as sacred as any other being has. But to teach that all men are born with equal powers and faculties is . . . gross . . . fraud."

As Jefferson recognized, "There is a natural aristocracy among men. The grounds of this are virtue and talents." To which Jefferson contrasted "an artificial aristocracy, founded

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John R. Silber is president of Boston University. This article is reprinted with permission from the New York Times.

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on wealth and birth, without either virtue or talents." A natural aristocracy, Jefferson believed, was "the most precious gift of nature." "May we not even say," Jefferson continued, "that that form of government is the best which provides most effectively for a pure selection of these natural aristoi into the offices of government."

Democracy freed from a counterfeit and ultimately destructive egalitarianism provides a society in which the wisest, the best, and the most dedicated assume positions of leadership. The members of a legislature, of a city council, or of a school board ought to be chosen by democratic process and no other way.

But the persons elected to these offices ought to be better than average. They ought ideally to be the persons best qualified to hold office. They ought to be bet-

ter in their intellectual and moral capacity and in their commitment to hard work. This does not mean that they should necessarily be men, college graduates, middle class, white, or members of any specific group. But since lawmakers really are the servants of the people, it follows that for the people nothing can be too good.

Democracy is also counterfeited by the claim that every institution in a democracy ought to be democratic. That the government must be democratic follows from the principle that it derives its authority from the consent of the governed. But it does not follow that every institution within a democracy should be organized democratically.

In fact, most institutions ought to be run on an elitist basis — that is, decisions within them ought to be made by those most qualified to make them. Elitism, like aristocracy, has its proper and mistaken forms. Elitism is mistaken only when it creates an elite whose qualifications are nonexistent or irrelevant.

Among the irrelevant qualifications still all too often imposed are those of sex and race. Whenever an unqualified man or woman is given a job merely because he is male or she is white, the principle being followed is not elitism, but its counterfeit.

The elite thus created is artificial rather than natural. Whenever this false elitism employs the unquali-

fied in preference to the qualified, there are two denials. One is the denial of right to the qualified person, and the other is the denial of that person's talents to society. Neither denial is just, and society is damaged by both.

We have paid a terrible price by consigning qualified minority members and women to jobs below their ability. We would have been spared this price by maintaining an honest and natural elitism. Rightly understood, there is nothing wrong with elitism; it is a principle essential to the quality of life.

Indeed, life itself may depend on it. All would agree that the practice of surgery should be restricted to persons of extraordinary knowledge and skill. And the term "butcher" is used to describe a surgeon who fails to meet this elitist standard. No one would give consent to be operated on by a surgeon who intended to poll those in the operating room before deciding on a procedure.

As long as intelligence is better than stupidity, knowledge than ignorance, and virtue than vice, no university can be run except on an elitist basis. A university that strives for the commonplace and is content with mediocrity would be roughly comparable to a Supreme Court on which seats were reserved for mediocrity. Thus handicapped, these institutions could not fulfill their missions in society.

APPENDIX IV  
Dilemmas of Leadership



## DILEMMAS OF LEADERSHIP

I. Our basic dilemma may be a discrepancy between what we believe to be right and desirable and what we do in practice. Maybe we express this as -

How democratic can I be?

How authoritarian must I be?

We face a series of dilemmas -

We have a tradition of competition

but We must be cooperative.

We are under pressure to get the job done--to be efficient.

but We believe all points of view must be heard.

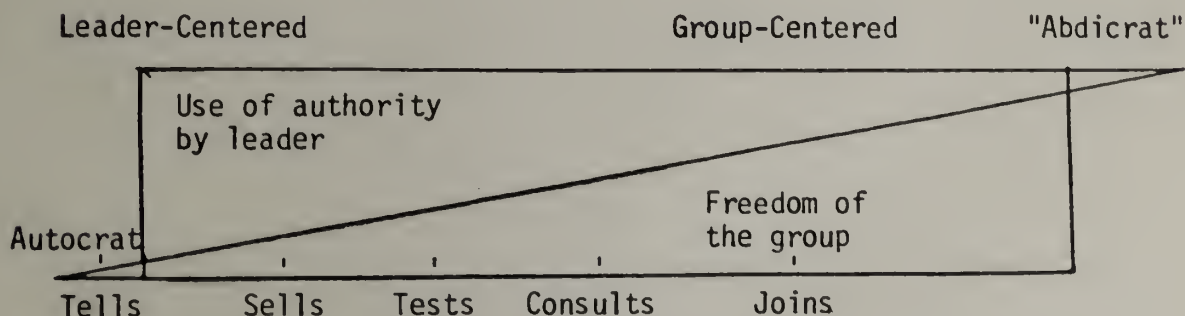
We are pushed for time.

but We want participative decision-making and this takes time.

We see opportunities for quick results in one-man decisions.

but We believe shared responsibility makes for better and longer lasting solutions (and we believe in educational process).

II. We can look at the dilemmas in terms of a continuum developed by Warren Schmidt and Robert Tannenbaum of California.



If we extend the continuum at either extreme we get autocracy or abdication. The autocrat violates our traditional values and our self image as people who are open and sensitive. The abdicrat is

irresponsible and violates concepts of leadership which gets work done.

III. How do I decide where I stand on the continuum?

Answer bound in these factors:

1. Forces in me, including my motives and needs and my assumptions about people (colleagues, subordinates, superiors, peers)

I would have to look at -

My value system

My confidence in the group - my assumptions about people

My leadership inclinations

My feelings of security - and my "tolerance for ambiguity"

My own motives as related to my own needs I am satisfying

2. Forces in the group, including my understanding of member's needs, motives, perceptions

I would have to look at -

Their needs for independence or dependence

Their readiness to assume responsibility

Their tolerance for ambiguity

Their interest in the problem

Their understanding of goals, - and their role in formulating them

Their knowledge and experience and skill in the particular task (and means of increasing these)

Their expectations

And also the effect on the group of my own assumptions about them, their motives, their needs

### 3. Forces in the situation

I would have to look at -

Type of organization

Effectiveness of the group

Pressure of time

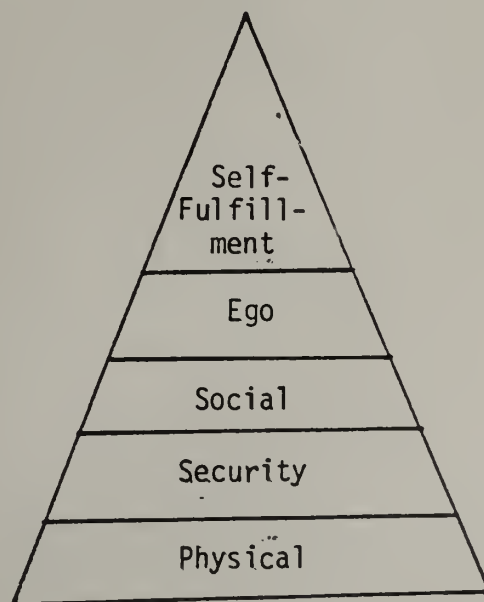
Consequences of action

And also the perception I have and the group has of the task

### IV. Two factors of special importance:

1. Hierarchy of needs motivating me, my colleagues, and those we work with
2. Assumptions I make about my colleagues and those we work with

Hierarchy of needs (as outlined by Abraham Maslow)  
Hierarchy of needs suggests difficulty of considering higher order of needs until the basic survival needs are met. Self expression and fulfillment are probably not motivating needs to the person with an empty belly and no roof over his family's head and no protection from attack. It is strange, however, that in our own highly developed society where basic needs are generally met, we continue to rely on these needs to motivate action and participation.



A need satisfied no longer motivates. Our perception of what people need colors our assumptions about human behavior.

Assumptions about People - theory about human behavior. Douglas McGregor in *The Human Side of Enterprise* has developed two theories to explain human behavior. Essentially, Theory X builds on the lower order of human needs. Theory Y assumes that, once met, these no longer motivate. It builds on the higher order of needs.

Human behavior is based on theory - we do A because we theorize it will produce B. It is important that the leader examine his assumptions - his theory - about what makes people behave as they do. His assumptions reflect his value system and determine his practices and how he organizes for decision making and action.

It may be useful to check our own assumptions against the following sets of assumptions.

#### Theory X -

1. The average human being has an inherent dislike of work and will avoid it if he can.
2. Because of the human characteristic of dislike of work, most people must be coerced, controlled, directed, threatened with punishment to get them to put forth adequate effort toward the achievement of organizational objectives.
3. The average human being prefers to be directed, wishes to avoid responsibility, has relatively little ambition, wants security above all.

#### Theory Y

1. The expenditure of physical and mental effort in work is as natural as play or rest.



2. External control and the threat of punishment are not the only means for bringing about effort toward organizational objectives. Man will exercise self-direction and self-control in the service of objectives to which he is committed.
3. Commitment to objectives is related to the rewards associated with their achievement.
4. The average human being learns, under proper conditions, not only to accept but to seek responsibility.
5. The capacity to exercise a relatively high degree of imagination, ingenuity, and creativity in the solution of organizational objectives is widely, not narrowly, distributed in the population.
6. Under the conditions of modern industrial life, the intellectual potentialities of the average human being are only partially utilized.

The need is not so much to choose up sides as to which theory is "right" but to make our assumptions about human behavior more explicit and to check how well our own behavior reflects our assumptions. Theory Y is more dynamic than X, more optimistic about the possibility for human growth and development, more concerned with self-direction and self-responsibility, more consistent with available social science knowledge.

Theory X or Theory Y would influence how we organize for decision making and action. If we accept Theory X, then it would make sense

to have -

One-way communication

Strategy planning by the top leaders only

Decision making at the top level only

A handing down of decisions to be implemented by middle management

A handing down of instructions to be carried out by the workers

(Nothing goes up except reports)

Theory Y would make it worthwhile to have -

Two-way communication

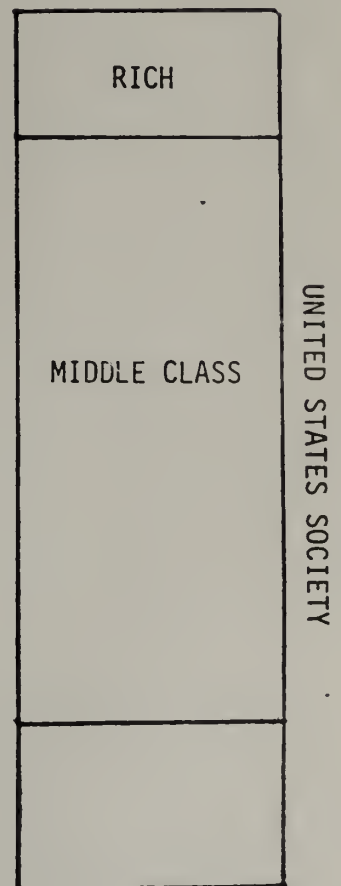
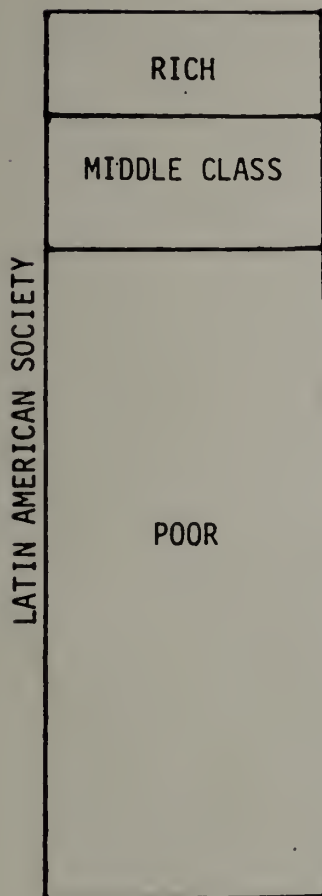
Involvement in goal setting, planning, and decision making at each level.

## APPENDIX V

Chart - Economic Differences  
Between America and South America

## CHART

Contrast of Economic and Social Division in  
Latin America and the United States





APPENDIX VI

Sixteen Maxims for Communication

## 16 MAXIMS FOR COMMUNICATION

1. To communicate is to make a meaningful connection: it can therefore fail thru a failure to connect or a failure to be meaningful.
2. The desire to be communicated with is virtually insatiable (people are almost always tuned in). Therefore, communication almost never fails for lack of a connection. Instead, it fails for want of being meaningful.
3. There are five causes for lapses of meaning in communication:
  - a. Stupidity, in which we can include both needless and hopeless confusion.
  - b. Cowardice, in which we can include
    - the fear of commitment, and
    - the fear of consequences.
  - c. Ignorance, in which we can include
    - lack of knowledge of what to say
    - lack of knowledge of what one is saying.
  - d. Inappropriateness, which means insufficient awareness of the context of one's medium.
  - e. Inappropriateness, which means insufficient awareness of the context of one's medium.
4. The medium is not the message: the message is the marriage of form and context. However, the medium appears to be the message, and if the message is weak the hearer will make a message out of the medium. The reason McLuhan can say the medium is the message is because the messages today are so weak: therefore the media take

over.

5. The thing to see is not medium and message but form and content.
  - a. The difference between medium and form is this: a medium is a constant while a form is a variant. If you preach 52 times a year, you employ 52 different forms. This is why it is impossible to teach homiletics.
  - b. The difference between message and content is this: a message can be sent by Western Union; a content cannot be sent, it has to be brought.
6. Form and content are not the same; yet they never exist separately, and it is impossible to tell them apart.

(This truth has been put best by W. H. Auden in an aphoristic question: How do I know what I think till I see what I say?)

7. From the previous point it follows that to say is to think. Or: to utter is to discover.

(Where this is not the case, one will have a saying without thinking. But that implies a failure in meaning, hence a failure to communicate.)

8. All communication is of the moment: there is no such thing as a communication once for all.

This truth explains what is wrong with fundamentalism and what is suspect about orthodoxy/tradition.

9. If a communication endures thru time (e.g., a work of art, an

aphoris, or a piece of scripture) it means that it was once of the moment, and that that moment is repeatable. It does not mean that truth is timeless.

10. As Kierkegaard knew, there are two kinds of communication - direct and indirect.

The difference between them is this - the direct is an unburdening; the indirect is an invitation to join such a search.

11. There is a time for direct communication and a time for indirect. Whoever does not know this does not know much.
12. Indirect communication can be used as a dodge or as a disclosure. If it is the former, we have cowardice and lack of meaning. If it is the latter, we have an intimacy.
13. All communication is intercourse. All intercourse is rooted in the desire of the body for union with another body. It follows that failure of communication stems from the lack of sexual capability. Yet it also follows that an overly carnal personality will make communication impossible.

What is the difference between the carnal and the overly carnal?

It is this: whether the body becomes an end in itself or whether, while remaining sensual, it functions as a symbol of the unity of mankind.

14. Since all communication is meaningful, and since all meaning is contextual, it follows that the penumbra of any communication is as important as the core.



15. To be concerned about the edges, which are hazy, as well as about the center, which is definite, is the mark of love: all communication is the manifestation of love.
16. Love begins and ends in integrity.

APPENDIX VII

Course Outline - Seminar in Education  
University of Massachusetts

SEMINAR IN EDUCATION:  
LEADERSHIP AS INTERACTION DIALOGUE

LEX 7245

October 22, 24 1-9 p.m.  
October 25, 26 9 a.m.-9 p.m.

1. All persons are expected to be teacher/learners. A purpose is to understand leadership historically, contextually and practically.
  - A. A basic understanding of leadership historically through Plato's The Republic and Machiavelli's The Prince. Other examples are Hobbs, Livithan, Russo and The Social Contact, etc.
2. Contradictions of Leadership. The Mass Psychology of Facism, Wilhelm Reich.
  - A. Can you lead anyone? What does the character structure of the average man tell you?
    - (1) the paternalistic family
    - (2) sexual repression
    - (3) compulsory morality
  - B. Further problems--symbolism, charisma and exploitation
  - C. Structural and organizational limitations
    - (1) community organization
    - (2) political parties
    - (3) organizational development
3. Mutual ventures of liberation--Pedogogy of the Oppressed, Paulo Freire. Leadership as organic, dialogical, liberating.

Expectations of student teachers:

- try as far as possible
- not to compare yourself with others in the class
- be yourself
- say what you believe
- to take seriously the elimination of the student/teacher contradiction

Critical action reflection:

- a mode of operation--so be willing to give as well as take criticism

Paper - to be an outgrowth of the weeks' deliberations. It will deal with the students' understanding of how he/she sees leadership as interaction-dialogue. Is it feasible? etc.?

Let's struggle together!

PEACE. . . . . Harold L. Hunt and  
Norma Jean Anderson



## APPENDIX VIII

Communications Between Teacher/Student  
and Student/Teacher From Seminar at  
University of Massachusetts

I have been a student at a fairly large University for almost four years. I have taken many courses, practicums, and seminars. Of all the courses that I have taken, the ones that I find most personally rewarding and important are the ones that enable me to look at myself and the world, and learn something. This course--Leadership as Interaction-Dialogue--has enabled me to go one step beyond that. I am not only able to look at myself and learn something, but I am now able to act upon and change something in myself and in the world. For this reason alone, this course was an extremely valuable learning experience for me.

As a result of this course and some of the discussions that took place, I have done some serious thinking about Religion. I left the Catholic Church about six years ago in anger. When I left the institution of the Church, I also left behind God. My anger against organized religion was directed towards anything and everything that had to do with the concepts of divinity, eternity, sin, etc. I refused to allow any religious thoughts to enter my mind. Our discussions about Reich and organized mysticism has helped me to differentiate between the God that Man and Western Civilization has created and the Life-Force that is within everything. I am not saying that this class has brought me back on my knees to the doors of the Church. On the contrary, it has reinforced my flight from organized mysticism and the hocus-pocus that is so characteristic of the Catholic Church. But at the same time, the readings and discussions have made me think about God in ways that I have never done before. I am now in the process of confronting something that I have carefully avoided for the past six years.

I also became aware, through this class, of how Machiavellian and manipulative I really am. I am making an effort to be non-manipulative and truly dialogical with one person. My partner and I are using the 16 maxims for communication as a step to achieving true dialogue. We have failed to communicate many times. But we are aware of why the communication failed. We are at least at the stage where we can recognize when we are being anti-dialogical. We have laughed at ourselves many times because we have fallen into the ESP syndrome - "How do you know what I think till I see what I say?" We are struggling with this because we both believe that our relationship will endure only if we proceed in an open, dialogical way.

I have tried many times since the class to be dialogical with people. Most of the time, I failed miserably. My initial reaction to this failure was, "this dialogue stuff is unfeasible, it doesn't work." When I went back to Paulo and reread the conditions necessary for dialogue to occur, I realized that often it was the other person's responsibility as well. I tried, over Thanksgiving vacation, to tell my mother that I was living with Jim. I really wanted to talk to her about this, because I was tired of lying about my living situation. Before I had a chance to get into this discussion, she told me that she would prefer not to know what I was doing in Sunderland, Massachusetts. She would rather be spared the anguish of knowing something about her daughter that might upset her. What I learned from this encounter is that although I may want to be dialogical and honest with people, it is impossible for me to engage in dialogue with someone who

does not want to listen. Paulo says, "Dialogue cannot occur between those who want to name the world and those who do not wish this naming..."

Through this class, I recognized how even my job, working with delinquent kids, is anti-dialogical. I realized that part of my involvement in this job is due to my own need to "help" others. I became aware through Paulo of my own false generosity, and how this contributes to the problem. My false charity, "constrains the fearful and subdued, the "rejects of life," to extend their trembling hands." I no longer get involved with a kid at work unless I plan to continue my involvement and intensify it to the point where I take on the responsibility of advocating for that youth. It is more difficult to not get involved than it was to get involved.

The most frustrating aspect of our class was that we did not have the necessary foundations on which to build a truly dialogical class. We had to work at building those foundations before we could begin to communicate. The case of Harold and Craig is a perfect example. They were not able to communicate until they resolved their differences and misconceptions about one another. Then by the time they were able to trust one another enough to communicate, the class was coming to a close.

The other major problem that we all encountered in the class was the student/teacher contradiction. Students were not willing to accept the responsibility for the class and consequently the teacher, in an effort to keep the class moving, had to retain his traditional role.



Also, some of the students perceived Harold as a proponent of Reich's philosophy, and resented the way he presented the material. All of these factors made Dialogue difficult if not impossible.

Our class was an attempt at Dialogue. It was an effort to resolve the student/teacher contradiction. I don't think we succeeded in resolving that contradiction. I also think that we failed at true dialogue. But I really don't think that is the importance of the class. I think that many people believe in Dialogue as the means for true Liberation. But the conditions were not right for dialogue to take place. We tried to be dialogical. Maybe that's all we can do. I'm not enough of an idealist at this point in time to say that Dialogue can ever come about. But as J. B. Danquah said, "It's not the end, but the struggle, that counts."

Is True Dialogue Possible?  
...Defensiveness as a Barrier to Dialogue

Submitted to:

Norma Jean Anderson &  
Harold Hunt  
Janice Gamache  
468 Hills South  
5-0636

## DEFENSIVENESS AS A BARRIER TO DIALOGUE

When answering the question "Is it possible to have true dialogue?" there are many things to be considered. One consideration made poignant for me is the whole issue of oppressor/oppressed in the relation to acquisition and defense of material goods.

It would seem that in macrosituations--nations, races, political powers--that it is relatively easy to see who is the oppressor and who are the oppressed. Whites oppress those who are not white, the U. S. as the most highly developed country of the world oppresses and exploits less developed nations, large corporations gain footholds in government by lobbying, payoffs, campaign contributions, and ultimately oppress each one of us by exploiting us for their own gain.

It is in the micro situation--you/me, that it becomes more difficult to determine and acknowledge who is the oppressor/oppressed.

I will use as an example what I considered to be the most emotionally charged situation during the course - that is the evening conversation around the issue of furs, nice cars, etc. In this particular case members of the class were indeed the oppressed on many levels. However, many of us were unwilling or unable to admit that by buying into a system of the oppressor, we too became oppressors. Because society (Madison Avenue ruled, media presented) says that we need money, fancy cars, beautiful clothes, and personal beauty to 'make it' and consequently to be happy, we actively seek these things. Many stories are told of people who spend their entire lives seeking fame and fortune only to find that

they are still unhappy. This seems to be the crucial point. If we are to play the success game it seems necessary to realize that our actions are indeed guided by the "rules of the game," and that those who win have won only the game and not necessarily anything more. Riches and recognition themselves will do nothing to enhance a person's own humanity. This does not mean that a person should not strive for better jobs, homes, etc. (though I believe we should do this as ecologically as possible) but that in doing this we should at least be cognizant of the consequences that this reaps for ourselves and others.

As Paulo Freire says in Pedagogy of the Oppressed:

The oppressors do not perceive their monopoly on having more as a privilege which dehumanizes others and themselves. They cannot see that in the ego-tistic pursuit of having as a possessing class, they suffocate in their own possessions and no longer are; they merely have. For them, having more is an inalienable right, a right they acquired through their own "effort," with their 'courage to take risks.'<sup>1</sup>

Until each of us can successfully grapple with the oppressor within our own self, thereby liberating ourselves, I believe it impossible to enter into true dialogue for as Paulo tells us it is impossible to enter into dialogue with the oppressor.

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<sup>1</sup>Pedagogy of the Oppressed, by Paulo Freire, Seabury Press, New York, New York, p. 45.

LEADERSHIP AS INTERACTION DIALOGUE

For

Norma Jean Anderson  
Harold L. Hunt

Yours in the Struggle,  
Craig S. Washington



Yes, Leadership as Interaction Dialogue is possible; however, not without much difficulty. One major problem with I. D. is in attempting to make a meaningful connection with another. I would suggest that because of our learned competitive behavior and because of the values we have learned, leadership through interaction becomes a struggle in interaction. Instead of the ideal flow of ideas, clarification, restatement, listening, and questioning behavior that is needed, a more defensive and defiant attitude results due to values.

Example: I become aware of an "untested" means of changing group behavior. I have decided to communicate this information with another colleague. The first problem unfortunately is the student/teacher contradiction which exist because I am attempting to communicate an idea. I am the possessor of some knowledge which I choose to share with my colleagues. During our interaction, some of the ideas or methods used in changing group behavior come into conflict with my colleague's values. He becomes defensive, ceases listening, and the interaction becomes a struggle.

On the other hand, if I have no vested interest in this untested means of changing group behavior then dialogue will occur more readily. I will probably not be as protective of this untested means, and therefore less likely to become defensive myself.

I need to ask myself again, can leadership as interaction dialogue occur? And again I want to say yes, but with a great deal of pessimism.

Regardless of the viability of leadership as interaction dialogue,

this learning procedure was and continues to be a tremendous growth experience for me. This was my first introduction to the types of power and how power was/is used. Through my new awareness of how power is used, I am able to recognize in what ways a person is using their power and at times, how I might work effectively for or against a person misusing power. I became (at this late date) aware of who was in control and how I am controlled. This was an extremely frightening and disgusting learning. Being manipulated and controlled without knowing does greater damage than being controlled and knowing. At least now, I can choose in what ways I will or will not be controlled, manipulated or brainwashed.

And speaking of brainwashing, this learning has definitely increased my awareness of the ways in which I learn to be controlled. Through a partial understanding of Reich, I have gained a different perspective of our learned behaviors. Especially those learned behaviors dealing with sexual repression, family learning, and religious training. I have also continued this process by becoming aware of the continued propaganda through the various forms of media, newspapers, magazines and particularly television. It is because of this initial learning and understanding I have changed from being an individually centered counselor to being more aware of a group responsibility and the need of environmental and political change. This course has produced other awarenesses and aided my growth in ways that I can not yet put into words. At times I have been amazed at the ways I have changed in due to this course. Interaction Dialogue and the Black and White in Helping has changed my

entire perspective as a helping person and as a Black man. I would like to strongly recommend future workshops in Interaction Dialogue and a continued teaching of Black and White in Helping.

LEADERSHIP AS INTERACTION DIALOGUE

Mary F. Lenox  
December 2, 1974

Leadership as Interaction Dialogue is a way for people to assume the responsibility for their own freedom and then act upon their decision to free themselves through a dialogical process. The process is a difficult one which cannot evolve solely from one individual acting alone but with others who are also desirous of freedom.

Freedom is to be. It is void of the need to oppress or to be oppressed by others. Oppression is evident in many forms - the dominance of one person over another person's life, authoritarianism, banking education in which the teacher attempts to bestow knowledge "into" the student with the teacher as the depositor and the student as the one who patiently receives, memorizes, and repeats what is "given" as well as the manipulation of people through their character structures.

The character structure, according to Wilhelm Reich, is composed of three layers in humankind:

1. The biologic - natural, most close to nature, honest, cooperative, loving, rational, and, if you will, God
2. Intermediate - sadistic, lascivious, rapacious, and envious
3. Surface - polite, reserved, compassionate, conscious

Reich expresses the idea that humankind is manipulated and controlled through the repression of the biologic layer and is evident through the sexual suppression of women and children, authoritarian, dominant, paternal marriages, and mysticism which is often dominant in religious sects. People are not free because of the suppression of their natural instincts,



if you will, the biologic layer of their character structures.

In his prophetic work, The Prince, Machievelli recognized and recorded how nations of people are controlled and manipulated through their character structures. The Prince utilizes his knowledge of the intermediate layer of humankind which consists of greed, enviousness, lasciviousness, and deceit by appeasing this element in people and at the same time controlling them. The Prince is a master in understanding and using his own character structure, especially the intermediate layer in dominating and controlling people by any means necessary.

On the other hand, Plato also advocates the control oppression of people because they are not capable of being responsible for their own freedom. Plato is the benevolent dictator but is no less oppressive.

Paulo Freire, in recent times, recognizes that people can be free from the manipulative oppressions but not by using the same methods and techniques of the oppressor. Rather he offers a new hope through a new order, a dialogical process which is void of domination, suppression, oppression, manipulation, and control over others and evolves through dialogical communication with people not for them. This evolutionary process not only is communication but also action, reflection, and responsible critical thinking. It is first of all a recognition of the causes of the oppression, dialogue, reflection, and then action. This process is not achieved overnight but represents hope for future generations of free human beings.

How does one lead? Who does one lead? Leadership begins with responsibility for one's own freedom. It is a decision to act upon one's

critical awareness, responsibly, dialogically, and rationally. Leadership evolves with people not for them; thus, the dialogical process is continually working as people seek together to acquire their freedom. It is never a gift but a continual fight which must be won if society is to survive. Because the forces of the oppressors, those who manipulate, control, and dominate others, pervades humankind, the fight to gain freedom must evolve from the oppressed people. It cannot be given to them nor can the battle be fought for them but it is possible to realize a new order out of the sea of oppression through people assuming the responsibility for their own freedom.

## APPENDIX IX

Letter of Resignation from INTER-MET

NATIONAL CAPITAL UNION PRESBYTERY  
4125 Nebraska Avenue, N. W.  
Washington, D. C. 20016

January 24, 1975

MEMORANDUM FOR: Rabbi Daniel F. Polish  
Ms. Maxine Thornton-Denham  
Rev. Robert Monahan  
Students of Phase I

Let me thank you for the opportunity of learning anew that I cannot buy a view of the world which I have not helped to name (white, middle class and mechanistic). My participation in the INTERMET program has not been a praxis. The curriculum for Phase I was presented as a fait accompli.

I tried to accept the given but that acceptance put me into a disfunctional "trick bag" that I can no longer endure. For the above reason, we have not communicated. Communication, I feel, implies not only a verbal comprehension but also learning together, examining together, sharing together and creating together and this takes time. We have talked much but we have had a dialogue of the deaf.

I take full responsibility for my part in this impasse. I am removing myself without coming to any conclusions about INTERMET. I think this experiment in theological education must be given a chance to develop. You can count on my continued support and the support of my judicatory.

Sincerely,

Harold L. Hunt

HLH/jlg

